

THE MISSIONARY WEEKLY.

"SOW BESIDE ALL WATERS."

VOL. X.

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No. 17.

Letter from Boston.

BY W. H. ROGERS.

To-morrow is Easter Sunday. To an intelligent Christian every Sunday is Easter Sunday, in the real significance of the day thus designated. Appropriate to the day will be the reading of the following touching incident. A paper is not published to meet the preferences or needs of any one class of people, but of all classes, and I feel sure there are those who will read this incident with deep interest and great profit. It appeared first in a Detroit paper, and I take it to be true.

There is a family in this city who are dependent on this moment upon a little child for all the present sunshine of their lives. A few weeks ago the young wife and mother was stricken down to die.

The question arose among them who would tell her. Not the doctor! Not the aged mother, who was to be childless and alone. Not the young husband, who was walking the floor with clenched hands and rebellious heart. Not—there was only one other, and at this moment he looked up from the book he had been playing with unnoticed by them all, and asked gravely: "Is mamma doing to die?"

Then, without waiting for an answer, he sprang from the room and up-stairs as fast as his little feet would carry him. Friends and neighbors were watching by the sick woman. They wonderingly noticed the pale face of the child as he climbed on the bed and laid his small hand on his mother's pillow.

"Mamma," he asked, in sweet caressing tones, "is you 'fraid to die?" The mother looked at him with swift intelligence. Perhaps she had been thinking of this.

"Who—told—you—Charles?" she asked, faintly. "Doctor, at papa, and mamma—everybody," he whispered. "Mamma, dear, little mamma, don't be 'fraid to die, 'll you?"

"No, Charles," said the young mother, after one supreme pang of grief; "no, mamma won't be afraid!"

"Just shut your eyes in a dark, mamma, keep hold my hand—when you open 'em, mamma, it'll be all right there."

When the family gathered awe-stricken at the bedside, Charles held up his little hand.

"Hush! My mamma don't to sleep. Her won't wake up here any more!"

And so it proved. There was no heart-rending farewell, no agony of parting; for when the young mother woke she had passed beyond, and as baby Charles said, "It was all right there."

It is literally true that Massachusetts is wrought up to a white heat over the proposed constitutional amendment by which it is hoped to place Massachusetts along side of Iowa, Kansas, and Maine in regard to the manufacture and sale of alcoholic liquors. It is the topic of discussion everywhere. It is the subject of prayer in every religious service. The press, both secular and religious, teems with it. Placards and mottoes on both sides of the question are in depots, street cars, offices, stores, and all conspicuous places. The whole Commonwealth quivers with the excitement. It crowds the mails. Processions headed with bands of music parade our streets. Immense rallies are held every night. It is in the air, and I cannot write without writing about it.

A wonderfully interesting book could be written concerning this campaign, with its inexhaustible fund of anecdote, illustration, fact, and argument. Indeed, Boston has had three hotly-contested campaigns within six months' time. First, the presidential election of November; the city election of December, which was one of absorbing interest on account of the jeopardy of our schools and the unprecedented vote of the women. Lastly, the campaign which ends with next Monday's election. Ex-Governor Long, U.S. Senator Hoar, Edward Everett Hale, and other distinguished men are among the speakers for the amendment, and the State has been ringing with the voices of lady orators like Mary T. Lathrop, Ellen J. Foster, Clara Hoffman, and others.

Last week's "Boston Letter" represented the writer as styling the *Congregationalist* as Roman *Congregationalist* in speaking of the opposition of that religious journal to the amendment. The *Congregationalist* is not a Romanist paper. It is the leading organ of the Congregationalists. Naturally enough, its opposition is very quiet. Who dares pray for the defeat of this amendment? The prayers are all on one side, it is safe to affirm. Indeed, there are few speakers who will publicly advocate the defeat of the amendment. The great rallies are all on one side. The opposition to the amendment is a still hunt.

I know whereof I speak when I say that the daily press in Boston has been in some instances bought up by the liquor interest. Rabbi Schindler, of Boston, a

very prominent rabbi, did consent to meet Prof. A. A. Hopkins, of Rochester, N. Y., and each gentleman gave a sixty minutes' address to three thousand people who crowded Tremont Temple—the latter in favor of the former against the amendment. Be it said to the credit of both gentlemen, that everybody believed in their sincerity, and both gentlemen were entirely serious and respectful.

I am so thoroughly committed to the amendment that perhaps my judgment as to the merits of the two addresses would count for little with some of my readers. I admit the intelligence, sincerity and piety of many who oppose the amendment. At the same time I cannot understand how such men can oppose it. This is probably my weakness. Notwithstanding that to-morrow is Easter Sunday, I predict that the constitutional amendment will be the uppermost issue in multitudes of Massachusetts pulpits, rather than the resurrection of our Lord. I am stating what will be, rather than what ought to be. As for myself, because Jesus died for our sins and rose again from the tomb, I shall preach righteousness, temperance, and judgment to come.

Because of the victory that comes through the resurrection of our Lord from the tomb, I shall deem it my duty to be the more steadfast, unmovable, always abounding in the work of the Lord that cannot be in vain. I must do my part that the rum-seller shall not destroy him for whom Christ died.

At this late hour I may state my fears that the amendment will not carry this year—and my confidence that ultimately it is sure to carry. This agitation will prove the education by which shall come, sooner or later, the desired consummation.

So much pure truth has been put into so many terse sentences, parcelled out in telling philippics, brilliant similes, concise statements; indeed, the whole truth has been put into nut-shells so numerous and so varied, that I am sure that the shells will be remembered and pondered until they break in men's hearts, and their truths germinate and grow into an abundant harvest, the fruit of which shall be temperance and righteousness. I should like to be the author of a collection of the apothegms of this campaign.

I thank God for agitators, indiscreet, distasteful, erratic, though they may be many times. Civilization could not advance without them. They are God's servants, and they stand better in Heaven than they do on earth.

Men do not, as a rule, champion unpopular reforms for unworthy purposes.

The following is from the *Christian Intelligencer* of New York:

"Mrs. Ballington Booth, of Salvation Army celebrity, has found a way into New York society circles, and is holding parlor conferences, which are crowded and sympathetic. So favorable has been her reception that parlors have proved insufficient, and New York society finds itself met with the curious spectacle of fashionable assemblies gathering in the 'Barracks,' at 111 Reade street. Wednesday evening, March 13th, Mrs. Booth gathered her hearers at Association Hall on cards of invitation. There are seats for over 1,600 persons, and they were nearly all taken by such people as one sees in fashionable metropolitan churches on Sundays. Mrs. Booth is the daughter of a clergyman of the Established Church of England, who, moved by the English sense of fair play while observing some hard treatment of the Salvationists, opened a portion of his ecclesiastical domain to their use, and found the consequence to be the loss of his daughter. She became interested in the methods and work of the Salvationists, and finally threw herself heartily into their fellowship. She subsequently married Mr. Ballington Booth, son of the General of the Army."

Friends in Council.

Diogenes, while standing beside a filthy bath, was heard to say, "Where shall those be washed who wash here?" When the worship, even of men, is corrupted by impure motives, how can they be made clean? Those who turn religion into a mockery and the services of God's house into a show, have turned medicine into a poison. How shall they be healed? Is this not the meaning of, "If the salt have lost his savour, wherewith shall it be salted?"

J. D. HOUSTON.

PASTOR,—"J. S. D." is right. I have sometimes fallen into the use of the language of Ashdod. May there not be a return to calling "Bible things by Bible names." If a preacher is a pastor (elder or bishop), and it be necessary to give him a title, then we may probably so use it. If we hold no such office, it is certainly not expressing the truth to so address him. The work he does may be that which is common to evangelist and pastor (elder or bishop), both of whom are *servants* or *ministers*. If you are uncertain as to his office, and wish to designate him by a scriptural title, why not call him servant or minister? both of which are scriptural, and either of which is sufficiently explicit and honorable. The indiscriminate use of titles seem to me to be wanting in good taste as well as wanting in scriptural warrant. As for me, I prefer the name given me by my parents. My mail always reaches me, when addressed to

R. E. DUNLAP.

DEER LODGE, MON.

"Go ye into all the world." What a grand commission! Alas! how many there are that think it unnecessary to go into all the world and preach the Gospel. How many there are that object to the various means of sending the Gospel into the dark regions of heathendom! O, dear "Friends," let those of us who realize the worth of immortal souls strive to suppress the many evils and objections that stand in our way, and press forward, proclaiming the glad tidings of salvation till the banner of Jesus shall be planted all along the shores of the heathen world, where so many turning millions are famishing for want of the bread of life. Our narrow vision does not let us see the vast need of sending the Gospel everywhere. We are too much inclined to look after our own interest, and go on heedless of the cries that come up from Babylon—the cries of those living without the light of the Gospel. But the broad vision of Jesus comprehended the great need of the Gospel everywhere; hence, He said: "Go ye into all the world and preach the Gospel to every creature." Then let us heed these words of commission which proceeded from the lips of Him who, in the great decisive day, shall be our judge.

Paul did not stop to question the propriety of any particular means of sending the Gospel, but prayed for opportunity, "if by any means" he might be enabled to go on in his great missionary work. And when he found that some persons were preaching the gospel of envy, in mere burlesque, simply for the purpose of augmenting Paul's trials, he says: "What then? Every way, so that Christ is preached; I therefore rejoice, yea, and I will rejoice."

May the God of peace help us to send it to "every creature," and make us bright reflectors of its light and life-giving power.

D. H. PETREE.

GERMANTON, N. C.

THE FRUITS OF THE SPIRIT.—"Love, joy, peace, long-suffering, goodness, faith, meekness, self-control" are very sweet to the possessor; and it is well to look inward and ask, "have I indeed these fruits, do I indeed, in my very heart, have love and joy and peace?" etc., etc. But the writer seems rather to have in

his mind the *manifestation* of these traits in their exercise toward our fellow-men; for they are contrasted with "the works of the flesh," which the writer says "are manifest," viz: "Adultery, fornication, etc., hatred, strife, murders, drunkenness," etc. What the world needs for its betterment, and what would be the greatest power to attract and convert the world to submit to the Lord Messiah, is professed Christians who "*manifest*" in their intercourse with society all these traits; who are loving and joyous and peaceful; who are long-suffering and gentle and good; faithful and meek and having self-control. Legislatures do not have to enact laws to regulate persons who "*manifest*" these characteristics—"against such there is no law." The manifestation of these virtues, daily practice of them, would be *heaven begun upon earth*. And do not the true subjects of the Messiah constitute "the Kingdom of Heaven" on earth?

J. J. MILES.

DEAR BRETHREN,—I arise to tell my experience. I am not a Methodist, but my experience is as truly wonderful and much more real than the greater number of Methodists can boast of. I refer to my experience with elders. Good elders, like good wives, are good things—very necessary things; but bad elders, like bad wives, are evil, and only evil. My experience as a preacher reaches over a period of eleven years. During that time, I have known more churches hindered in their work, or wrecked, by incompetent and self-willed elders than from any other one cause—yes, from all other causes combined. The church at M— is divided because of a self-willed, officious elder. And although he has been asked to resign, he refuses to do so. "Rule or ruin" is perched on his standard. The church at N— could not retain a preacher that nearly all the members were warmly attached to because of the unpleasantness caused by one elder. The church at M— split in two in the middle, because of officious elders, as did the church of E—. The church at T—, although in a community where the opening for aggressive work, and successful work, although about a score of years old, has only a small membership, and its property is becoming like the field of the sluggard, because of two stubborn, self-willed elders. No preacher has ever given satisfaction there. One is a "good visitor," but "no preacher"; another is "a splendid preacher," but "no visitor"; another "visits enough, and preaches well," but "does not keep up the societies." If the work runs down at the heel, these two self-constituted popes "step to one side till the end of the year and disperse with his (the preacher's) services." When a meeting is called to re-employ the preacher for another year, these men oppose him, not that there is anything wrong with his preaching or with his character, and secure his dismissal; or, if the church votes to re-employ him, they vote against him, and even go so far as to intimate that the church ought not to have any voice in employing a preacher.

Brethren, it would be a thousand fold better to have no elders than to have such men. They throw a wet blanket over every movement proposed. "They are the devil's best friends and God's worst enemies," and the sooner such churches as are cursed with them disband and re-organize, and leave them out in the cold, the sooner they will begin to make progress in the divine life. Better a thousand fold have no elders than to have other than good ones.

A PASTOR.

"INDEPENDENCE."—Some persons boast of being independent as though a thing to be proud of—a virtue, even. Some are too independent to submit to Jesus—to go to heaven. Some assume an air of independence, and say: "I don't have to do this or that." No! you do not have to go to

heaven if you do not so choose! But bear in mind you will have to pay the consequences of any neglect of duty (James iv., 17) and some day acknowledge your dependence of your Maker.

Rather is a disposition to acknowledge our dependence on the Lord a virtue. "Take my yoke upon you and learn of me," said Jesus.

W. A. R.

NELSONVILLE, O.

In Paul's first letter to Timothy, he gives the qualifications of elders and deacons, and among the other qualifications is: they must be the husband of one wife. Does it mean that they must have a wife and children? Or is it true that many of the converts to Christianity in the first century had more than one wife, and Paul would not allow such to hold office? Is not this still the case when our missionaries make converts among pagan nations?

Will some of our friends answer? E. R. PERRY.

ASHLAND, VA.

I was forcibly struck by the remarks of M. B. Ryan, in *MISSIONARY WEEKLY* of March 14, on the naturalness of the flood; the gradual ascent of water, etc. To me they do not so appear. Should it rain twelve inches in twenty-four hours our streams would be overflowing, fences, houses and live stock carried away, while much of the low land would be under water. Double this amount in the same time, and cities and villages are swept away, the surface of the country washed out of shape, with deep gullies on every hand, large trees uprooted, with devastation spread far and wide. This is the work of one day with only twenty-four inches of rain. Increase the amount to seven hundred feet, as in the flood, and note the result. Every hill and mountain would be dissolved and violently cast into the bosom of the ocean. Let it rain seven hundred feet each day for forty days and every vestige of land would be submerged a mile under the natural ocean, there to remain until raised by a great upheaval like that of primeval ages. Amid all this destruction Brother R. sees no disfigurement of the face of the earth; not even the leaves washed from the olive, nor the carcass of the dead animal from the summit of the mountain. Our friend sees great danger to the human family had God not destroyed the animals along with man, yet discerns no difficulty in turning out all that horde of animals on the desolate and barren peak of Mount Ararat, mixing lions and lambs, tiger and kids, bears and calves, all promiscuously together. He finds no difficulty in gathering animals, the very antipodes of Noah's home, they traveling overland, rivers, mountains and seas for 12,500 miles to reach the ark; no trouble in finding room for this great concourse and storage for their food; no trouble in ventilating this large structure from one small window; finds no difficulty from the destruction of plants long submerged under water. Twenty-four hours would destroy some of the more tender plants; a month would sap the life of many. Long before the year would end, the sturdiest oak, pine, and willow would succumb to the pressure, and earth would be stripped of every vestige of plant life. These are a few of the obstacles in the way of a literal translation of the story of the flood. "The letter killeth, but the spirit maketh alive." The less we preach these things in a literal sense, the better, as they only elicit scorn, ridicule, and contempt from the skeptical world. Like men, let us face these subjects, tear away the husks, crush the hard shell, and when the kernel is reached it will be sweet both to Christian and infidel. J. L. McDonald, in the article, "How Readest Thou?" makes the light shine clear through this subject. I thank him a thousand times for that article. Let us probe beneath the surface, and undying grandeur will arise before our astonished eyes. W. D. POLLARD.

SAROTOGA, CAL.

BIBLE STUDY.—No book can be studied to as great profit as the Bible. It is the greatest book under the sun. It will make any man better who studies it properly. Whilst a child can understand many of its lessons, it gives to the noblest minds food upon which they can continually feast with delightful profit. The first utterance is an oracle from God. No unaided mortal ever reached back to the beginning and obtained the idea expressed in the opening sentence of this book. It is the cheapest book on earth, and yet it may be a question whether it is read and studied now as it was years ago. In some directions Bible knowledge is increasing, and the aids to its understanding are at the command of every one. But do our people read, study, and talk about it as they once did? Did our pulpits sound the rallying call to the Bible as our fathers did years ago. There was a time when there was something among us called "Our distinctive plea." On that plea the heroes of the pioneer days were eloquent. The fire of God's truth was in it, and they moved forward in conquering grandeur. It is said our battle days are over. But sectarianism is the same. But a truce has been called, and though our progress is unchecked, can we feel assured that our whole people are grounded and settled in the faith from which they cannot be moved? It so, why, especially in cities, are so many lost to the cause? Were they properly imbued with the spirit and aims of our plea, these results would not be seen. Who is largely to blame for this? I write to awaken interest on this line of thought. Parents give up the Bible instruction of their children largely to the Sunday-school. The Sunday paper occupies the most of the day of the older members of the family. Card parties claim the attention of many, both young and old, and in some places it is no uncommon thing for the children to drift into other churches. And again, the uncertain thing called "Society" rules with a tyrant's will to the detriment of vital Christian life. It may be well for us to look at this side of things as well as to the more inviting side. We are received now as *orthodox* where once we were not. Who has changed? Is religious Babylon approaching Jerusalem? Watchmen on the walls of Zion, what of the night? These thoughts are submitted with a fervent desire to see our people come to the front in Bible knowledge and in every Christian work. J. A. BERRY.

CARROLLTON, ILL.

—Matthew Arnold expressed the intense egoism of the age when he wrote:

"Strong is the soul, and wise and beautiful;
The seeds of God-like power are in us still;
God's are we, Bards, Saints, Heroes, if we will."

With this utterance we can but contrast the words of Peter when Cornelius "fell down at his feet and worshipped him": "Stand up; I myself also am a man"; and of Barnabas and Paul when the people of Lyconia cried out, "The gods are come down to us in the likeness of men," and "would have done sacrifice with the people": "Sirs, why do ye these things? We also are men of like passions with you." Even the mighty angel in the book of Revelation, before whom John prostrated himself in worship, said: "See thou do it not. I am thy fellow-servant. * * * * * Worship God." And Paul again delighted to call himself the bond-slave of Jesus Christ.

For ONE DOLLAR the *MISSIONARY* will be sent to any new subscriber from the date the money is received until January 1, 1890.

SUNDAY-SCHOOL LESSON

SECOND QUARTER.

MAY 5, 1889.

THE COMMAND TO WATCH.

Mark xiii: 24-37.

GOLDEN TEXT.—Take heed, watch and pray: for we know not when the time is.—Mark xiii: 33.

TIME.—April 4, A. D. 30; immediately after last lesson.

PLACE.—Mount of Olives.

PARALLEL PASSAGES.—Matt. xxiv: 29-31; Luke xxi: 25-28.

SUBJECT.—The Duty to Watch and Pray.

24. But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.

25. And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26. And then shall they see the Son of man coming in the clouds with great power and glory.

27. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28. Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near.

29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

30. Verily I say unto you, that this generation shall not pass, till these things be done.

31. Heaven and earth shall pass away: but my words shall not pass away.

32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33. Take ye heed, watch and pray: for ye know not when the time is.

34. For the Son of man is as a man taking a journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning.

36. Lest coming suddenly, he find you sleeping.

37. And what I say unto you, I say unto all, Watch.

After his final departure from the temple, and his prediction of its destruction, in reply to questions from the disciples as to the time and signs of the destruction of the temple, the coming of his kingdom and the end of the world, Jesus commences his most wonderful prophetic discourse, the first part of which formed the subject of our last lesson. The latter part of this discourse forms the subject of the lesson for to-day. From the twenty-fourth to the thirty-second verses of to-day's lesson we have predictions which are difficult to explain and of which many explanations have been given, which we do not think it necessary to give, as it is difficult to say which is correct. But we will endeavor to give some practical suggestions, which are more appropriate to a Sunday-school lesson intended for children.

1. From the twenty-sixth verse we learn the certainty of Christ's coming again with great glory and power. 2. Of the time of this coming no man knows, neither the Son—that is, the Son in his human nature. 3. That at this last coming he will send forth his angels to gather his elect, his faithful servants from every quarter of the world. In view of these facts he endeavors to impress upon his disciples important duties which are as applicable to us as to them.

33. Take heed, watch and pray.—We must be ever alert and on our guard, not watching from idle curiosity, but diligently discharging the duties imposed upon us. Faithful working is faithful watching. Watchfulness is a state of readiness; but watchfulness alone will not suffice. The dangers and temptations both from without and within be too strong for us to resist. We shall need strength from a higher source. To him we must go in prayer, confessing our weakness, asking his guidance and strength to resist temptations and to endure unto the end. The reason given for these duties, watchfulness and prayer is that we know not when the time cometh. Therefore we should endeavor to be always prepared, always doing our duty.

34-37. In these verses the duty of watchfulness is illustrated by a parable. The Son of man is likened to a man who is taking a journey to a far country, leaving to each servant a certain work to do. The Lord has left us for a time, assuring us that he will again return. He has assigned to us certain duties to perform, to each according to his abilities; he has gone to prepare mansions for those who faithfully perform the work assigned them, and exhorts all to watchfulness in the performance of these duties. The faithful discharge of these duties is very clearly illustrated by the three parables in the twenty-fifth of Matthew. He closes this discourse with these words: What I say unto you (my disciples) I say unto all (to everyone who professes to be my follower). Watch. This exhortation is as binding upon us now as it was upon the disciples of that day. Let us heed this exhortation. (II Peter iii: 10.)

For Church Extension.

Colorado, 50 cents; Connecticut, \$12.31; Illinois, 49; Indiana, \$4.65; Kansas, 12; Kentucky, 46.48; Missouri, 29.50; New York, 5; New Jersey, 5; North Carolina, 1.20; Ohio, 116.50; Pennsylvania, 11.50; Virginia, 2.40. Total, \$326.06.

We need ten dollars where we receive one. Many churches have not sent in their collections yet. Many pledges remain unpaid. Great demands are made upon us just now. Let all help.

F. M. RAINS, Sec'y,
Topeka, Kan.

A National Papacy.

BY C. W. COOPER.

Zeal and honor, coupled with sturdy convictions of right and wrong, it is both wisdom and sound sense to respect. But, when these are attributes of purely partisan offices, they become elements of legitimate criticism. The Blair Educational Amendment, at present the subject of so much agitation, is supported, doubtless, by many of whom all the above can be said. Yet, we think that the propriety of the attempted Sunday legislation must be disputed. There is a deception underlying the spirited efforts now in progress in behalf of the passage of this bill that should be unmasked as a protection, if for no other reason. Religion is not now suffering from the interference of such a law, and is not likely to. It is simply true that the principles of the Christian religion are perfectly able to take care of themselves, irrespective of the interference of any government in any country.

When it is known that more than 14,000,000 of people are representatively detesting Congress to make the Blair Amendment a law, demanding an old-fashioned Puritanical observance of Sunday, and making the least violation, even by the most trivial act, subject to a heavy penalty, it is time somebody was saying something about it! If such a proposal should ever become a law it would be one of a decided papistical nature. It may be that some who may read this do not know of the spirit and purpose of this amendment in detail. Nor have I access to the worded proposal at present so that I might give it herewith. I will, however, endeavor to submit the essence of it as faithfully as can be remembered. The amendment proposes as follows:

1. No State shall make any law respecting an establishment of religion.

2. Each State shall set itself to teach religion.

3. The State and the United States shall defend said laws of each State and the United States.

This is, in substance, what the amendment has for its object. It is true, the first and second sections of this proposed supplement to the Constitution stultify each other, but the idea aimed at is to revolutionize the present facilities, especially in the public schools, concerning the teaching of religion, and hand the whole matter over to the State and the United States. In order to successfully accomplish this result, it would be essential, it is thought, to convene a general assembly, composed of preachers, lay members of the churches, and legal representatives of the people, who would be most fluently conversant with the general principles of the Christian religion, and permit them to decide what principles are deemed common to all, and such as would in their united judgment faithfully represent the Christian religion, and then constitute that the religion of the State and of the United States. In other and plainer words, it is sought to have a national religion by making a sort of ecclesiasticism out of what is popularly termed the Christian religion, and make it a compulsory affair, permitting the government to say what religion we and our children shall have and how we shall attain it. This is in few words what the amendment ultimately aspires to, or at least opens the way for differing from the Romish papacy, only by the word national. To accomplish this blind result, the figures I have cited show how many it is fairly estimated are actively engaged. There is, however, some vigorous opposition being made.

To "establish and maintain the principles of the Christian religion," etc., as is proposed by this amendment, means simply to establish and maintain as the religion of the people of this country somebody's opinions of what the Christian religion teaches, or, in itself! It seeks in the beginning and as opening the way for what has been stated, to make obligatory upon the people of each State and of the United States, the observance of Sunday as the "American Sabbath." That America has a perfect right to a Sabbath as much as to a Fourth of July, if she wishes one, I presume no one would deny. And that the government may be "lord" of it would be equally agreed, or should be at least. But, when the government so far departs from the high end for which it exists as to endeavor to make obligatory from a religious standpoint, that which all might not be able to conscientiously accept, it not only violates the Constitution and does dishonor to the opinions and well-balanced judgment of those who gave it to us in the beginning, but at the same time lays the foundation for revolt and ultimate effects, such as characterized the French Revolution.

To all readers of history it is well known that this is, when closely studied, little less than an effort to reproduce, without intending it, the results and experiences of the fourth century, when Sunday observance and Sunday legislation originated under a terrible despotism. Such legislation is not compatible with a Republican form of government. The private notions and habits of a certain class can never, under our heritage, become the stereotyped creed of all, except unwillingly; that is to say, by coercion. This

is simply to compel a man to do good, [if good it would be] from a shameful standpoint. How much virtue and morality such a state of affairs would net the State or the United States or any form of society in the nation, one does not need to see further than the records of the century and times named to know. Anything short of a despotic hierarchy can never result from such a move. It is a significant observation that whenever force has been employed or national legislation been sought, in connection with religion or any custom, it has ever been in favor of some perversion! At this age of the world's intelligence and progress, the present movement is more than a puzzle. Why it should be sought to compel the universal observance of any day, from a religious standpoint, I confess my inability, for one, to apprehend. It would be just as legitimate to go the entire length and have done with it, and compel people to be baptized, pray, take the communion, and thus make them religious throughout, as to take this first step, and make a law requiring that all people of the State and of the United States should religiously observe Sunday as the "American Sabbath!" This looks not unlike an image of the despotism of the fourth century.

To adopt this proposed amendment is to commit the destiny of this people to a course of life that has neither good reason or argument to sustain it. Its fruit would be the increase of sin and hypocrisy—the very thing it is desirous to avoid. Why compel a man to be religious if he has no desire to be? Or, to adopt certain religious duties if they are repulsive to him? The only acceptable religious life or performance of religious duty is that which springs from love to God, and He has never recognized a service born out of compulsion! Can the State or the United States compel God to recognize a service rendered Him unwillingly? It were as rational to attempt one as the other. When God Himself does not require that His obedient subjects should observe a particular day religiously, but treats that as a matter of conscience in the gospel of His Son, why should the government of the United States undertake so singular a task? It certainly seems that the Woman's Christian Temperance Union, American Sunday-school Union, National Reform Committee, and hosts of auxiliaries pledged to the accomplishment of this abused as well as dangerous experiment, should be in better business, to say the least, than that of endeavoring to secure legislation on a subject for which they cannot produce one reason or argument that cannot be completely sifted. That one man has as much right to go fishing on Sunday, if he is not a Christian, as another such has to remain at home, or I have to go to church, seems to be true, if man's own volition and exercise of choice is to be taken into the account of service to God. There is not an example of religious coercion or anything that bears the most distant semblance to it in the New Testament. Not in a single instance has God ever compelled any one to believe and acknowledge that Jesus is His Son. The gospel of Christ is not such a system. Nor will this proposed new law act as a restraint to any permanent degree on vice and immorality. True, it is a well known fact, that for several years past, regard for Sunday as a Sabbath day is growing less and less from year to year; and it is becoming more and more like a holiday, given up to idleness and all sorts of pleasure-seeking and amusements; and, to true Christian men and women, this is a subject of genuine sorrow and alarm for the future. But who can law morals into men? Who can compel people to be Christians and at the same time expect permanent results in favor of virtue and morality? The question answers itself. This proposed amendment, should it become a law, will but open the flood-gates of religious bigotry and persecution, as is evident to him who studies it in connection with the records of the past. To pass a law regulating the observance of Sunday, or any other day, and make it of universal recognition, would be the most un-American act in the history of our government from a moral point of view. The best definition it may be, that it is possible to give of religion is, that it is a man's personal relation to faith in and obedience to God from love to Him. And what virtue can there be in going ahead of this and compelling a man to prepare to meet God if he does not desire to do so?

The writer does not wish to be either misunderstood or misjudged. He certainly and unqualifiedly believes and teaches that all men ought to keep the commandments of God; but he has no confidence in turning the government into a machine to manufacture Christians; and less faith if possible in machine Christians! Then, too, it might occur that our children would not believe the manufactured creed of the Church Congress! What then? Why, no matter! Make such a law in the State and the United States, and their right to believe, think, choose, and act for themselves will cross the river of Styx. They must accept; no matter for the oppression!

But these are merely reflections. The subject should be more fully discussed, for it is worthy; and there is need of it.

To know what belongs to God, and what to Caesar; what the provinces of "the power that be" are, and what the liberty of the gospel is; to know what are the guaranteed liberties of the Constitution, and what have been, and are likely to be, the effects of legislation on religious matters; what it is that inspires the present effort against the Constitution, and who are making it, is to day one of the leading topics of public instruction and a useful study. The question is now coming up, whether the government shall enjoy the right to command the consciences of men and enforce the laws of Christian morality upon the lives of the people, universally; whether they desire it or not. People there are, who will as readily agree that they can as legitimately be compelled to vote, as that they should be forced into the paths of virtue and morality when they are barren of all disposition on the subject. Others there are, who are so supremely self-satisfied with their own views as to be utterly incapable of permitting an expression of the opinions of others, and sometimes one will wonder how, during all these ages, God has been able to manage the world in His own way, without the aid of these self-assured people, who would make the race commit sacrilege to their ideas on all subjects. "Let no one, therefore, rule you in food, or in drink, or in respect of a festival, or of a new moon, or of Sabbaths."—Paul. "Render unto Caesar the things which be Caesar's, and to God the things that be God's."—Christ. "We ought to obey God rather than man."—Acts.

Columbus, O.

For Foreign Missions.

The following sums were received from April 3 to April 10:

Canada, \$9; Colorado, 150.30; Dakota, 3; Florida, 4; Illinois, 28.55; Indiana, 56.05; Iowa, 14.76; Kansas, 35.29; Kentucky, 68.32; Maryland, 4.16; Massachusetts, 5.45; Michigan, 4.10; Missouri, 55.40; Montana, 4; Nebraska, 4.40; New York, 7.54; North Carolina, 2; Ohio, 207.28; Oregon, 8; Pennsylvania, 25.41; Tennessee, 11; Texas, 16; Virginia, 52. Grand total, \$775.92.

The returns for the March collection are still coming in. The largest churches in the brotherhood haven't yet responded. Denver sends this week \$150.

A. McLEAN, Cor. Sec'y,
P. O. Box 750, Cincinnati, O.

Receipts

OF THE GENERAL CHRISTIAN CONVENTION—MARCH COLLECTION.

California, \$26.35; Colorado, 20; Indiana, 76.60; Iowa, 29.50; Illinois, 145; Kentucky, 31.88; Michigan, 23.52; Missouri, 52.35; New York, 10; Nebraska, 2; Ohio, 55; Pennsylvania, 13; Texas, 10; Tennessee, 10; Wyoming Territory, 14.50; Miscellaneous, 60.46. Total for March, \$586.66.

Bro. Tennison's report for March not included. Next collection, May 5.

R. MORFETT, Cor. Sec'y.

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Schedule in effect February 10, 1889.

EASTWARD.	No. 4. Fast Line Daily.	No. 2. Local Ex.
Lve Cincinnati,	8:30 a.m.	10:45 a.m.
Lve Huntington,	5:28 a.m.	8:10 a.m.
Arr. White Sulphur Sp'gs.,	1:15 p.m.	4:30 a.m.
Arr. Clifton Forge,	1:15 p.m.	6:30 a.m.
Arr. Staunton,	3:40 p.m.	9:10 a.m.
Arr. Waynesboro Junc.,	4:15 p.m.	9:48 a.m.
Arr. Charlottesville,	5:15 p.m.	10:55 a.m.
Arr. Washington,	9:40 p.m.	5:49 p.m.
Arr. Baltimore,	11:35 p.m.	7:40 p.m.
Arr. Philadelphia,	3:00 a.m.	11:40 p.m.
Arr. New York,	6:20 a.m.	6:20 a.m.
Arr. Richmond,	9:00 p.m.	3:15 p.m.
Arr. Newport News,	11:30 a.m.	6:00 p.m.
Arr. Old Point Comfort,	11:45 a.m.	6:35 p.m.
Arr. Norfolk,	12:25 noon	7:10 p.m.

No. 2 is daily between Clifton Forge and Old Point, but daily, except Sunday, West of Clifton Forge.

No. 3 daily, leaves Huntington 8:45 a.m., arrive Clifton Forge 7:30 p.m.

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WEST AND SOUTHWEST.

Schedule in effect February 10, 1889.

WESTWARD.	No. 3. Fast Line Daily.	No. 2. Local Ex.
Lve Charlottesville,	12:35 a.m.	3:40 p.m.
Lve Clifton Forge,	1:10 a.m.	8:25 p.m.
Arr. Staunton,	1:45 a.m.	4:12 a.m.
Arr. Huntington,	12:15 noon	6:10 a.m.
Arr. Portsmouth, O.,	1:35 p.m.	7:22 a.m.
Arr. Mayeville,	2:15 p.m.	8:25 a.m.
Arr. Cincinnati,	6:45 p.m.	12:50 a.m.
Arr. Indianapolis,	10:40 p.m.	4:55 p.m.
Arr. Chicago,	6:50 a.m.	6:50 a.m.
Arr. St. Louis,	7:05 a.m.	7:05 a.m.
Lve Huntington,	11:25 a.m.	6:10 a.m.
Arr. Lexington,	1:50 p.m.	12:45 p.m.
Arr. Louisville,	8:35 p.m.	4:50 p.m.

No. 1 runs daily between Old Point Comfort and Clifton Forge; the train leaving Clifton Forge Saturday night does not run west of Huntington. No train leaves Clifton Forge Sunday night. No. 1 leaves Huntington for Cincinnati daily except Sunday.

No. 5 leaves Clifton Forge daily 7:40 a.m., arrive Huntington 5:40 p.m.

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THURSDAY, - - APRIL 25, 1889.

"Behold the Man!"

"Whosoever will save his life shall lose it," said Jesus; but "whosoever shall lose his life for my sake and the gospel's, the same shall save it." The Lord would not save his life, but laid it down for his enemies. This is the highest type of manhood. While he hung dying on the cross sinners derided him and said: "He saved others; himself he cannot save." "He gave his life a ransom for many." When he had been scourged, and a crown of thorns was on his head, and a purple robe was thrown over his lacerated shoulders, Pilate brought him forth and said to his accusers: "Behold the man!" That, indeed, was a scene of love and moral sublimity never equaled in history or romance since the world was made. He was hated, mocked, despised, derided. There was no outward glory, no flashing forth of the divine power to terrify the vulgar soldiers and wicked priests. Had his glory shone out, the gaping crowd had been smitten to the earth or "sent flying every whither." But the Sun of Righteousness was veiled, and the people beheld only the bruised form of one whose life seemed to them both base and weak. Before angels and coming ages they were performing a part in the greatest of all great tragedies, but they knew it not. The soldier, accustomed to delight themselves in brutal ferocity, and the priests, filled with hatred and envy, thought the scene a most real but amusing comedy.

Those words—"BEHOLD THE MAN"—deserve to live forever, not because of any meaning Pilate attached to them, but because Jesus was the only perfect man the world has ever seen since Paradise was lost. Grandeur than any wonder in nature or in art, sublimer than any scene in secular or sacred story, was that on which the accusers of Christ were invited to gaze. But they saw nothing that they could desire in him.

Since then millions have beheld in him all their hearts could wish, and the noblest efforts of the race of men, since that judgment-day in Jerusalem, have been to grow like him, to serve him, and obtain his blessing first for themselves and then for others.

What is it that most attracts us as we think of that scene? He has already passed through unfathomable agonies of spirit and endured extreme tortures of body. He has suffered for hours the cruel trial without a word of anger or complaint. That which draws us most, and which must forever draw those to whom he is faithfully preached, is his suffering love. He deserved not to die. He could easily have freed himself from his judges and tormentors; but the world needed a higher example of heroism than it had ever seen. It wanted a higher form of justice. False standards concerning the value of man obtained; a slave was no better than a sheep; a Gentile was in Jewish eyes a "dog," and to Romans all others were barbarians. Human life was not too sacred and precious a thing to be sacrificed in battle for spoils, or human blood too hal-

lowed to be spilled by wild beasts in the amphitheatre to grace a Roman holiday.

The sublimities of the Alps or of Niagara are nothing when compared with the glories that shine in a regenerated soul. Gold and silver and all the achievements of vaulting ambition are no more than a thistle-down when weighed in the balance over against the worth of a human soul. Jesus of Nazareth stood as a witness to the superlative worth of man, and also to the truth that God placed an infinite value upon the human soul. All that is manly, courageous, generous, and gentle in man finds its source in Him who was crowned with thorns. All that is beautiful, tender, and precious in woman flows from the heart of the thorn-crowned Savior.

That which has dissolved all the fetters of slaves as ice is melted by the sun's rays is the worth which Jesus has taught men to put upon the soul. Asylums for the insane, for the deaf and dumb, and for the blind; homes for widows and orphans, and disabled soldiers; hospitals for the sick; infirmaries for the old and poor, are only so many witnesses to the truth that Jesus Christ came to show his love for the souls of men, and to put a price on them far exceeding all earthly riches. The thorn-crowned Man of Sorrows, who was also "God manifest in the flesh," was the King of all enlightened and loving hearts. The Jews said, "We have no king but Caesar"; but millions have since lived to say, "We have no king but Jesus," and "He is our Shepherd also."

Did ever king wear such a crown? What are diamonds, rubies, emeralds, and pearls compared with thorns which love wears upon its brow? The world needed such a Savior, such a King, and such a Model. It needed laws, governments, revolutions, and the knowledge of arts and sciences; but most of all it needed love. It wanted a being who could put his arms beneath it, and patiently suffer for it, and bear with its sins and ignorance until it should learn to walk in the way of righteousness, wisdom, love, and peace. While "looking unto Jesus" as the "Author and Finisher of the faith," as "the First and the Last," as our "Lord and God" and "King," we should not fail to look at him also as "The Man Christ Jesus," who suffered and died for the sake of infinite and eternal love. We should also strive and pray to "grow up into Him," "unto a perfect man, unto the measure of the stature of the fulness of Christ."

Are You Ready?

This issue is the last before the May collection for the home missionary work of the G. C. M. C. We trust the preachers and elders of our churches have taken the necessary steps to make the collection worthy of us as a people. There is no grander field nor better opportunity for missionary work than that occupied by our General Board. One dollar now will go farther to establish our cause in the West and South than twenty will a score of years hence. Our readers cannot have overlooked the signs of growth and prosperity in the Northwest and the New South. Look at Oklahoma settling up in a day! The secretary informs us that already application is made for help to sustain missionaries in that new field, and surely the home boards of all the prominent denominations will send missionaries there at once. True, Oklahoma is extraordinary in the rapidity of its settlement; but is not the growth of the West and South in the past twenty years without a parallel in our history? Towns, cities,

thriving communities, with all the accompanying conveniences of modern civilization, have gone up in a decade. We must gain a foothold in all these prosperous regions, and the sooner the better. Let the General Board feel that the brotherhood appreciates these great opportunities. Remit to R. Moffett, 715 Logan Avenue, Cleveland, O.

Editorial Notes.

—The oft-quoted couplet,

"O, for the touch of a vanished hand,
And the sound of a voice that is still,"

may mean more than simply the "heart-cry of longing love." It may as truly be the soul's cry of remorse at the remembrance of neglected opportunities of bestowing love, sympathy, and help on some soul now forever beyond our reach. That which burned hottest in the conscience of Dives in hell was the recollection that he, in his lifetime, had not shared his "good things" with "the beggar laid daily at his gate." "As we have, therefore, opportunity let us do good unto all." A cup of cold water, a word of sympathy, a visit to the sick, and many other loving deeds, if bestowed "in His name," shall not lose their reward. "Inasmuch as ye did it unto the least of these, my disciples, ye did it unto me."

—The *Christian Standard* sent out a circular to preachers requesting them to pledge themselves to aid in raising a collection for Home Missions on the first Sunday in May. Nearly four hundred favorable responses had been received last week. We heartily commend the effort of the *Standard* in this direction. Since our brethren of the *Christian Leader*, the *Gospel Advocate* and the *Octographic Review* have gone into mission work, advocating the work among the Indians, and acknowledging receipts, the *Standard* and the rest of us should do our part. The May collection ought to be a large and general one. Will our readers please see that a collection is taken in each church on May 5th?

—The *Christian Standard* takes us to task for using the word *Campbellite*. We used it simply and solely because it was the only word in existence which could convey to many of our readers what we meant to say to them. Neither "Christian" nor "Disciple" nor any other name could answer our purpose, and hence we used the one name which all could understand, and we did it without meaning any discourtesy to anybody under the blue sky.—*Religious Herald*.

The readers of the *Herald* have read that paper to little profit, and are less intelligent than we think they are, if they do not know who the Disciples are. And did not the senior editor of the *Herald*, in consideration of the sum of five dollars, promise that he would never again use the word "Campbellite" in his paper?

Personals.

Bro. W. J. Cooke called on us Tuesday. He is aiding Bro. L. A. Cutler in a meeting at Marshall-street. He is one of our most promising young ministers in the Tidewater District of Virginia.

Jabez Hall, of Cleveland, O., has accepted a unanimous call from the Seventh-street church, Richmond, Va. An excellent church gets an excellent preacher. Bro. Hall has made few moves: first, from college to Wheeling, W. Va.; second, from Wheeling to Cleveland, now from Cleveland to Richmond. He has been preaching for the East Side Church in Cleveland nearly twenty years, we believe. He is well known as an able and thoroughly equipped preacher of the gospel, as well as a man of blameless life. The church in Richmond is fortunate.—*Christian Standard*.

Bro. J. D. Dillard is to leave Clinton, Ky., for another field. The local ministers passed some very complimentary resolutions concerning him in view of his departure. We have not learned where he is to locate.

Dr. I. A. Thayer's address and field of labor are changed from Worcester, Mass., to Mayville, Ky. The church at Mayville made no mistake in calling Bro. Thayer. Worcester will feel its loss. We hope the Worcester brethren shall soon secure a good minister.

General News Items.

The leading event of the week has been the rescue of the passengers and crew of the steamer *Danmark*, which had not been heard of since her departure from London, March 28th, for this country, and believing it will be of interest to our readers, we curtail other news that it may be somewhat fully described:

Mr. Raben, first officer of the *Danmark*, reports that during the severe storm that prevailed on the 4th, the *Danmark* broke her shaft. As she rose on the crest of a wave and began to descend, the propeller was, for the moment, clear of the water. While revolving very rapidly at this time the shaft in the tunnel broke near the aft end of a section. The jagged end of the portion of the section connected with the engine tore a hole in the bottom of the vessel. At this moment an engine pipe burst, killing Engineer Haas immediately, and loosening the iron plates at the side of the vessel, causing another leak. The machinery was completely disabled, and no attempt was made to mend the shaft, as it would have been useless, even if possible. At the time of the disaster the *Danmark* was 800 miles from the Newfoundland banks. She at once fell into the trough of the sea and was as helpless as a log, the waves continually breaking over her. Fortunately the after compartment of the vessel was closed and kept the water back. Measures were at once taken to get sails on the vessel. She was put before the wind and everything done that skillful seamanship could suggest to secure the safety of the vessel and passengers. Captain Knudsen kept her, as well as the gale would permit, in the path of the ocean steamers, and the steam pumps were kept at work freeing the forward compartments of the water that leaked through from aft. Nothing could be done to clear the after compartments, as the water had free access through the immense hole in the stern. All the rest of the day the sea was eagerly scanned for assistance, but not a vessel was sighted. On the fifth the glad hail was heard from the tops that a sail was in sight. Signals of distress were hoisted, and the steamer, which proved to be the *Missouri*, from London to Philadelphia, bore down on the *Danmark*. Captain Knudsen signaled the *Missouri* and asked that his passengers be taken aboard, intending to attempt to proceed under sail, but the *Missouri* signaled back that it would be impossible to take so many on the *Missouri*, but offered to give the *Danmark* a tow. This offer was accepted, and after much difficulty a line was taken from the disabled steamer to the *Missouri* and the heaviest chain cable was brought into use. The *Missouri* is a slow vessel and was heavily laden, and progress was very slow. As soon as the course was changed from before the wind the *Danmark* began to strain, and the water forced its way in much faster than the pumps could free the vessel. On the 6th the case was seen to be hopeless. So much water was in the hold that she lost her buoyancy, and every time she went down into the trough of the sea the passengers thought it would be her last plunge. The *Missouri* was stopped, and Captain Knudsen went aboard. After a short conference, Captain Murrell, of the *Missouri*, agreed to throw overboard a portion of his cargo, and thus allow room between decks for the 721 souls on board the *Danmark*. The work of jettisoning the cargo and transferring the passengers began simultaneously, and before night all on the *Danmark* were on board the *Missouri*, and then the order was given to let go the cable. The nearest land was the Azores, and the prow of the *Missouri* was turned in that direction. On arriving at the Azores the *Missouri* landed 320 passengers, Captain Knudsen, the first and second officers, three engineers, and forty-two sailors. With 340 passengers and the rest of the crew the *Missouri*, after provisioning, sailed for Philadelphia, where they arrived on Monday. Shortly after the vessel had been made fast to the wharf, a beautiful floral design, representing a ship at sea, was carried up the gangway and handed over to Captain Murrell, with a few appropriate remarks. The captain was taken completely by surprise, but in a clear, dis-

tinct voice, made a few fitting remarks in accepting the tribute to his bravery.—Oklahoma is at last open, and what was only a few days since an uninhabited country, is to-day filled with thousands of people of all kinds. Many scenes of cruelty and many murders have taken place. The ownership of many pieces of land are decided by the quickness of the disputants in drawing and firing. The government is taking steps to keep order.—A burglar walked into the Wabash R. R. office at Patonsburg, Mo., Friday night last, and at the point of a revolver compelled the cashier to hand over \$6,000 in cash. He has not been captured.—Massachusetts has gone against prohibition by an overwhelming vote.—Burglars attempted to rob W. T. Wood, near Charlotte, N. C., of \$700, but were driven off. A few nights since he was called away from home, and on his return found his home burned and his wife and five children murdered. It is supposed the burglars secured the money after murdering the family.

Baltimore Letter.

BY JAMES VERNON, JR.

DEAR MISSIONARY,—Yesterday was a busy day. I preached in the morning, and had the best congregation since we have met in the hall—that is, the best for Sunday morning. At the Sunday-school in the afternoon 176 were present. After Sunday-school I went, by invitation, to visit the German Home for the Aged. This institution was started in 1882. They now have a building worth \$70,000 on ground worth \$13,000, and sixty-three inmates. The institution is free from debt. A person of any nationality, 65 years of age, is required to pay \$300 admission. None younger are taken. From 65 to 70, \$250; from 70 to 75, \$200; from 75 to 80, \$150, which is the lowest fee charged. All persons coming are required to bring two suits of clothing, and make a deed of their property to the institution. Then the institution clothes them, feeds them; gives them medical attention, and buries them when they die. In case they have no burial lot of their own, they are buried in the well-kept cemetery belonging to the institution. I have said already that there is no race test. There is also no creed test. No religious services are held in the place; but ministers of all creeds are allowed to visit inmates whenever a request is made to that effect, and the inmates can go to any church they please and when they please. The fare is wholesome, good, and abundant; the rooms large, light, airy, and well warmed; the mattresses are curled hair, and the place is as sweet and clean as any home need be. The inmates seem to have no burdensome restrictions. They walk about, smoke, chat, go out on the streets, visit friends, and seem to do just about as they please. They are expected to be in at 10 P. M., however, if they come at all. They all dine in one room—the old ladies on one side and the old gentlemen on the other.

After inspecting the building I was invited to take supper with the superintendent, Mr. George P. Schifferling, and his wife and family, whom I found very delightful company. I enjoyed their supper, and they seemed to enjoy my efforts to twist my tongue around some German words. The impression made upon me by all I heard and saw was most favorable. If I was not able to work, and could raise the necessary amount, I would steer for the German Home of Baltimore without delay.

Our tour of inspection gave us barely time to reach the hall and our preparatory prayer-meeting. Our audience was good, and at the close we had two additions by letter. I ought to have added, that after our morning service the following brethren were elected to the office of deacon: N. P. Burnett, Frank Saumenig, Isaac Shipley, and Howard Bell. They will be ordained April 28th.

I intended to make mention some time ago of the fact that our good Brother Power came over and gave us his lecture on "Blockheads." Everybody was delighted, and the ladies cleared just \$51 by the effort.

One dollar will pay the subscription of any new subscriber from now till January 1, 1890.

Paragraphs from the Pew.

DEAR PULPIT,—Your kind notice of our first talk came to hand just as we were about to start in a different direction, but we pause to exchange words with you before doing so. Perhaps you may change your mind about our amiable disposition as the argument proceeds.

We can stand a great deal, but there is a limit to human endurance. The virtue of patience is thoroughly tested in public worship. Indeed, it is about the only virtue we practice in the solemn assemblies of the saints. Yet it is doubtful if we could tolerate the minister who preached for three hours, and, on being reminded that he must be tired, stoutly disclaimed against any such idea, but observed at the same time that it would do any one good to see how tired he made the people. If you want to keep on *real good* terms with us, just shorten up your sermons to thirty minutes, and put plenty of study into them. You have our consent to fire up with all the earnestness possible, as if you really meant what you say; and please do not mistake noise for eloquence, for many times the silence of oratorical pause and deliberate quietness of manner are far more eloquent than stately declaration and bombast.

Should we not try to take a moderate and fair view of things? When you recount the hardships you endured through the first three months of 1889, you certainly do not mean for us to believe that this is true as a rule. Is it not, rather, the exception? No human being can stand such an ordeal continuously. We fear that you are not entirely free from this tendency to exaggerate, which is so common everywhere at the present time. It is a great source of evil. We often make statements that we do not expect others to believe, that are half in earnest; but is this right? People soon learn to discount what we say, and our statements are always weakened by making them stronger than the occasion requires. It is not always easy to "size up," in exact words, our conceptions of men and things; but when we tell our own experience it is best to be as moderate as possible. Modesty befits you much more than vain boasting. Every honest effort on your part in this direction will be speedily detected and applauded. Exaggeration is allowable at times. Hyperbole is in frequent use and, whether right or not, masquerades as a free booter in our language; but a strained attempt to make things appear different from what they really are offends our sense of right, and, in a measure, disqualifies us for making accurate statements.

Our suggestion that you do not see us as we really are in our contact with this wicked world, from your standpoint of the desk, the study, or the parlor, may furnish a text for future observations. For the present we take leave of you.

Very fraternally yours,
THE PEW.

The Pastor Conducting Protracted Meetings.

W. S. PRIEST.

The Fourth-street church in this city has just closed a two-weeks' meeting, resulting in twenty-three being added to the church, of which additions ten were by conversion. The meeting was a remarkable one, not, indeed, because there was a large number added (although for Covington, and especially the Fourth-street church, twenty-three is a large number), but because of other things, among which were:

1. *The meeting started itself.* There was no occasion for preaching a whole week to get the church ready. Since coming to Fourth-street, February 1st, at almost every service on the Lord's-day, and at the mid-week prayer-meeting, there had been additions both by conversion and commendation. So on a Lord's-day morning the preacher announced preaching for Monday night. A fair audience assembled, and additions began to be had at once, and they kept coming, not many at a time, but one or two every night until the meeting closed. The church was ripe for a meeting, and this was shown also by the fact,

2. *That all worked for its success.* Especial mention must be

made of the labors of the young Disciples to bring their companions to Christ. Never did I see more quiet yet effective work done by young people for the Lord. They did not hesitate to ask their associates to take a bold stand for Jesus, and when some of them came they hastened to express their gladness. Out on the street and into the houses of the young went these youthful soldiers of the Cross, inviting many to come to the house of God. God saw their labors and blessed them.

3. *The singing and prayers.* From fifteen to twenty minutes were spent each evening in singing familiar and favorite songs. Everybody sang, and enjoyed it; occasionally we had special solos and duets, which were highly enjoyed and productive of much good. The prayers were tender pleadings to the Heavenly Father to bless the meeting and enable us to win souls to Christ.

4. *The preaching.* This was wholly done by the resident minister, except one discourse by Bro. F. M. Rains, and the sermons were short and practical, covering the whole ground of Christian doctrine, with special emphasis laid on the necessity of faith in Christ as the Son of God, and obedience to Him as Lord. The "common people" heard these sermons gladly, and a number became obedient unto the faith.

With those added before the meeting began, and four since it closed, there have been forty-four added to the "one body" in this place since February 1st. I believe that it will pay for every pastor to hold two or three protracted meetings each year in his own church. Keep stirring things; set everybody to work; give old and young something to do and think about in regard to the church, and my word for it we will not have so many dead and dying churches. Brother pastor, try the protracted meeting in your church this month—now is a good time.

COVINGTON, KY.

North Carolina Notes.

BY J. J. HARPER.

We can now get all our Sunday-school supplies from the office of the MISSIONARY WEEKLY, Richmond, Va. This is quite a convenience to all who live south of that city, because it enables them to secure any book or paper that may be needed in a few hours after ordering it, and at as low rates as can be had elsewhere. I suggest that we avail ourselves of this opportunity.

Under date of 3d instant Bro. W. R. Jinnett writes me, from Middleton, that he recently added one to the church at Swan Quarter, Hyde county, who had previously entertained views different from ours, and that in a very decided degree. I am glad to learn from Bro. Jinnett that the cause has an upward tendency in his field.

One of the most liberal brethren in this State, who has already contributed \$25 to aid in building a house of worship at Dunn, writes me that, in addition to his contribution heretofore made for that purpose, in view of the urgent necessity for completing that work without further delay, he will now be one of the twenty persons to donate immediately one thousand dollars to finish it. This would be \$40 each, and this amount he agrees to pay on condition that nineteen others will come forward and consent to pay the same amount each. This brother does not live at Dunn, and does not expect to live there, and does not own any estate there, and is moved to make this proposition solely by a desire to aid the cause of Christ at that point. He has realized that "it is more blessed to give than to receive." Here is an opportunity for nineteen other liberal souls to show their faith by their works. I wait to hear from them.

It is time that all country Sunday-schools that were suspended on account of the winter should be re-organized and put in the best condition for the summer campaign. The best course to follow is to appoint a time to meet for organization, and meet and organize, and collect money enough to order the literature for one quarter. This should all be attended to at the earliest date possible, for the season is rapidly passing. All orders addressed to the MISSIONARY

WEEKLY, Richmond, Va., will receive prompt attention. That is the nearest point at which our Sunday-school supplies can be obtained. Many of our Sunday-schools found it necessary, or at least convenient, to go into winter quarters and rest for a season. This season of rest is over now, and all hands, officers, teachers and pupils, should come forth, "rejoicing as a strong man to run a race."

School-house preaching in some instances has been productive of much good. There are always some persons in every neighborhood who from various causes seldom attend religious services. This is especially true when the churches are a few miles from them. They gradually fall into the habit of not attending on church services. Some will fish, some will hunt with dog and gun, while others will stroll or sleep. At any rate, they do not feel sufficient interest in the subject to walk a few miles to attend religious services and hear preaching. Now, what can be done to interest this class? We can't organize a church on every by-path in the country, and keep up regular preaching at every man's door. This is impossible. But there is one thing we can do more of than we have done. We can go out into the neglected, out-of-the-way places, on Sunday evenings, at the school-houses, and, when more convenient, at private houses, and preach Jesus to such people. They would frequently go to a place where religious services are not accustomed to be held, and sit down and hear the gospel, when they could not be induced easily to go to a church-house and mingle with a large audience. Some, from having grown up in retirement, are constitutionally timid; others, from lack of means, cannot attire themselves in keeping with the age, and have not moral courage to mingle with those who appear to better advantage. Sunday evening preaching to small audiences at such places would awaken in many a religious interest that would enable them to see things in a different light, to feel better, and to shake off that false modesty, and indifference, and to become regular and interested attendants at the Lord's house. Such a course would result in improvement to neglected regions, in greatly adding to the church membership, and in largely increasing the number of the saved.

In the Field.

BY H. B. SHERMAN.

The meeting at Bolivar, N. Y., has been going on for a week. The attendance is good, the interest is on the increase, and the light seems to be dawning on a few minds.

If you did not know the confusion of sectism, you would become impatient with the talk of the people; e. g., "I tried to get it when I was about eighteen years of age, and really did get to feel some better, but was not satisfied that I was converted. Some three years after, I sought the Lord and got the real baptism of the Holy Ghost." The people are very much astonished because I do not invite the people to the mourner's bench, and in the most serious way, say, "How do you convert them?" When I explain what conversion is, they think it is too easy. The kind of conversation that I hear here reminds me of what I heard while in Ohio last December. A lady who attended our meeting every night wanted to know why we did not have a mourner's bench, and spoke of some people down in the country where she lived, who "went to the bench and got religion in two nights. I know them to be worse than me, and it took me two full weeks, and I wet three or four handkerchiefs. I don't think they could get much religion in two nights!"

Foreign missions are all right, but if our foreign missionaries have to contend with ignorance more stubborn than this, produced by our home sectism, the millennium for the regions of spiritual darkness is far off yet. I have called very vividly to my mind the jargon of former days, when I was in Babylon, and remember that I was as ignorant of the Bible as any one could be. So I have hope, and faint not. Already there are a few here who "see men as trees walking." We are having an intelligent class of people to hear every

night, and the meeting is now the talk of the town. The question box is well filled each night, and several are bringing their Bibles with them. So the indications are not so unfavorable.

Bro. A. J. Applebee and wife came over from Wellsville last night, and a delegation from Wellsville will be over to-morrow night. This being their mission, of course they are very much interested in the progress of the work. Bro. Applebee reports eleven additional additions at Wellsville since they got into their new house, in January.

Bolivar is a remarkable place in three respects: Lack of religious interest, superabundance of skepticism, and voting no license. Sabbatarianism has a slight hold here, but some arrange to have a "gentle" in partnership with them, so one can sell on Saturday and the other can sell on Sunday. The saloon attics will have to go the first of May, and there is much wailing and gnashing of teeth.

A bright, intelligent gentleman of this town, a barber, who formerly spent nearly everything he earned in the saloons, and left his wife and two children almost destitute, swore off about three months ago, and has kept his pledge. He voted "no license," and is now suffering from a "boycott" from the whiskey men, but his business has been boomed by the better element. He is now a happy man, his wife sings instead of crying, his children are fed and clothed. They all attend meeting every night. He would always have been a sober man but for the temptation of the saloon. Down with the saloon and break the devil's back-bone.

BOLIVAR, N. Y.

C. W. B. M. Column.

DIRECTOR.

Mrs. Maria Jameson, President, 296 Broadway, Indianapolis, Ind.
Mrs. S. E. Shortridge, Corresponding Secretary, 308 Home Ave., Indianapolis, Ind.
Mrs. Mary C. Cole, Treasurer, 380 Broadway, Indianapolis, Ind.
Mrs. C. S. King, Supt. Children's Work, Alleghany City, Pa.

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Mrs. Joseph Norris and Mrs. J. E. Timberlake, Vice Presidents, Charlottesville, Va.
Miss Gillie Cary, State Secretary, 720 Franklin Street, Richmond, Va.

Mrs. L. J. Spencer, Executive Com. for Va.
Miss Ellen Kent, Miss Gillie Cary.

Remember that you are not required to do some great deed, but to be faithful in little things.

The shortest life is longest if 'tis best; 'Tis ours to work, to God belongs the rest.

Our lives are measured by the deeds we do, The thoughts we think, the objects we pursue.

The Little Builders of Seventh-street Christian Church, Richmond, Va., sent \$5 to the Newport News mission last week. This brave little band has been trying the "penny investment" plan with great success. The Leader reports more than three dollars last quarter made this way—by making and selling candy.

Woodstock has a new Mission Band.

Half the year is gone, and yet we have not begun to raise the half of the thousand dollars we had hoped for. Let us begin early this quarter to do better.

The Baptist sisters of Virginia raised \$4,000 last year. "By their fruit ye shall know them!"

When you read in the papers that one hundred have been added to the church, look at the next annual report to see if they have been a working force. What use have we for double our membership, if there is not to be a doubling of our work for the Master? "Flesh and blood shall not inherit the kingdom of God."

God makes the glow-worm as well as the star; the light in both is divine. If mine be an earthen star to gladden the wayside, I must cultivate humbly and rejoicingly its green earth glow, and not seek to blanch it to the whiteness of the stars that lie in the fields of blue. For to deny God in my own being is to cease to behold Him in any. God and man can only meet by man's becoming that which God meant him to be.—Geo. MacDonald.

Only a dollar for the MISSIONARY to any new subscriber from date the money is received to January 1, 1890.

VIRGINIA STATE WORK.

Virginia Christian Missionary Society.

OFFICE OF SEC'Y AND TREAS.,
April 24th, 1889.

The following was received from April 17 to April 24, 1889: Sunday-school, Chatham, South Piedmont, \$10.

We want to see all the schools in the State follow Chatham school, and if they don't send as a collection before June, send as a good one from Children's Day, which comes in June.

We are glad to report that some of the State churches have written us that they will attend to the collection (called for by the Board) at once. We only report one remittance this week, and that came from a very small Sunday-school. Can't some of our large churches follow this good example and send in a good collection at once?

All churches in the State should aid the Board they have put in office, and if the churches will do their duty the Board will do all in their power to do theirs.

We have mailed to a large number of brethren in the State the following circular letter, and we hope to have a large number of replies:

Dear Brother,—It is our aim to raise the membership of this Society this year to a much larger number than it has ever been, and knowing that you are very much interested in the work in this State, we make the appeal to you to allow us to enroll you name under one of the following heads of membership:

Life Director: \$100, payable in five annual installments.

Life Member: \$50, payable in five annual installments.

Annual Member: \$5 annually.

The money basis of representation was abolished two years ago, but we desire to obtain as many and large individual gifts as possible, and ask you to give for the good of the cause. We await your pleasure, hoping you will give this matter your immediate attention, and return the enclosed blank to us by return mail.

Very respectfully,

J. L. HILL, Sec'y and Treas'r.

If we have missed any that wish to aid the work of the Society, they can confer a favor on us by sending their names and post-offices, and it will save having to write for them. Let us all work together.

J. L. HILL, Sec'y and Treas'r.

Official News from the Foreign Field.

The Executive Committee met in regular session, April 15, 1889, in Room 55 Johnson Building, Cincinnati, O. President C. L. Loos conducted the devotional exercises.

FINANCES.—The receipts for the month amount to \$5,350; the disbursements to \$4,451.18.

CONVERSIONS.—The following were reported: G. N. Shishmanian, 1 in Smyrna and 2 in Biddik; W. Durban, 2; John Maxted, 14; F. W. Troy, 8; G. L. Wharton, 4.

J. M. Van Horn reports that he has gone to the Isle of Wight to rest and to recuperate. Mrs. Van Horn is in as much need of rest as he is. They are disabled from overwork. Their report of their condition is encouraging.

P. B. Hall has gone to Akita, Japan, to work in the mission there. He left Washington, D. C., March 22, and expected to sail from San Francisco on the 13th of April.

E. T. Williams asked for an appropriation of \$1,000 for a chapel in Nanking—\$400 for the ground and \$600 for the building. The request was granted and \$400 was ordered sent.

G. W. Jackson writes that he is making good progress in the erection of the bungalow in Mungeli. He has to burn the brick and bring the timber from the forest.

Miss Levermore has been sick for some time, but is convalescent. She was in a hospital in Bombay for some weeks. The Committee granted \$104 to defray her expenses while in the hospital.

The second day of June is Children's Day. Notices will be sent out to the Sunday-schools in due season. Such information as may be deemed necessary will also be sent. The different publishing houses have suitable correct exercises in stock.

We started out this year to raise \$100,000 for foreign missions. This is nearly twice as much as was raised last year. Thus far we have received only \$150 in bequests; last year by this time we received \$6,000. Aside from the bequests, our receipts for the first six months are not as great as they were for the corresponding six months last year. It goes without saying, that a great people, 700,000 strong, ought to raise at least \$100,000 for a cause so worthy as this.

The largest churches and the churches that have had the largest ingatherings have not yet been heard from. If all would give as the Lord has prospered them the amount proposed would be easily raised, and more. It should be borne in mind that the expenses of growing work are constantly increasing. Unless there is a great enlargement in the receipts, the work of the missionaries is going to be seriously crippled. This ought not to be allowed. It will not do to call a halt or to beat a retreat. Enlargement is the word, not retrenchment. God is calling upon us as never before to go up and possess the land. We are well able to go up and possess it. Will we do it? A. McLEAN, Cor. Sec'y.

Notes from the Field.

VIRGINIA.

NOTES FROM PIEDMONT.—The snow storm prevented me from reaching my appointment at Yanceyville on the first Lord's-day, but I was at Louisa Court-house and had the pleasure of meeting with the Sunday-school and communion at that place, and then went and heard Mr. Bane, the Methodist preacher, on the words: "Ye are the light of the world; a city that is set on a hill cannot be hid." During the week I preached three nights at Waldrop's Chapel and one night at Trevilians, where we have a number of brethren holding their membership at the Court-house church. Second Lord's-day I filled my appointments at the Hanover churches, and this week am visiting and preaching at nights.

E. R. PERRY.

ROANOKE, April 22, 1889.—The weather here has been delightful since my arrival. Yesterday again we had a full house at both services. There were six additions—four by letter and two confessions. Everything goes off smoothly and promises well.

C. S. LUCAS.

NEBRASKA.

WATERLOO, April 18th, 1889.—Five persons were lately added to the congregation at Hebron. Bro. Pirtle is in a meeting at Broken Bow. The trustees of the Nebraska Christian Educational Board met at Lincoln this week. Evangelist Barrow intended to begin a meeting at Wakefield April 16th. Arrangements will likely be made for Bro. E. R. Allyn, of Tripp, Dak., to locate at Wakefield. When last heard from, Evangelist Boles was in a meeting at Pawnee City, with twenty-five added. Nebraska has been blessed with copious rains of late, and the prospects for crops the coming year are good. Bro. Errett was in a Sunday-school institute at Falls City, April 6th. I shall remain at Waterloo another year, beginning with the present month. C. P. Evans recently closed a meeting at Table Rock, and formed an organization of forty-five members. He will devote half his time to this new congregation. During March the State Sunday-school Board received \$30 in payment of pledges. Bro. J. T. Myers, a prominent lawyer of David City, and an earnest supporter of our State work, died on the 6th of April. The prospects are that Bro. Boles will hold a meeting at Fremont soon. We have no organization there. It is a city of 8,000. D. W. Wilson will give one-fourth his time to the new congregation at Ansley.

CHAS. HAZELRIGG.

INDIANA.

WESTERN INDIANA.—A Quarterly Delegate Convention of the Churches in Missionary District No. 12 was held at State Line, Ind., Tuesday the 2d of April. This district embraces the counties of Benton, Fountain, Tippecanoe, and Warren, and was organized for evangelistic work in November, 1887. The principal cities and villages in the district are Attica, Covington, Lafayette, Oxford, and Williamsport. There are only about eighteen or twenty churches in the district, with an aggregate membership of two or three thousand. Bro. L. C. Warren, late of Veedersburg, but now of Colorado, served as district evangelist the first year, with gratifying results. Bro. W. H. Kerr, of Waynetown, did some good preliminary work, visiting most of the churches of the district in the interest of this enterprise. Bro. Henry C. Cassel, of Oxford, Benton county, is evangelist this year. His report for the first quarter in 1889 shows that three meetings have been held with an aggregate of seventy-one additions. One meeting at Marshallfield, Warren county, one at Gilboa Centre, and one near Gilboa, Benton county, where fifty additions were gained, who give promise of a new house of worship soon, with a congregation able to maintain preaching part of the time. Gilboa Centre will be held as a mission point, and so also will Marshallfield, until permanent organizations can be effected. The organization or society through which the churches carry on this home missionary work is very simple. The brethren engaged in this enterprise prefer to call it the co-operation of churches, and that is what it really is so far as the churches participate. The officers, a president, vice-president, secretary, and treasurer, are chosen from year to year and an executive board guarantee the evangelist's salary, looking to the churches in the district for the collateral. This society does not even have a constitution and by-laws, but is carefully guarded against the most remote semblance of written rule, outline, legislation, declaration or government, except the Holy Scriptures, which are the all-sufficient rule of faith and practice. We congratulate these churches that, notwithstanding the sensitive fear of ecclesiasticism, the primary lessons of missionary work are being learned at home for a purpose which cannot be satisfied with the limitations of home and native land, but will also struggle for expression in the benighted lands beyond the sea. J. M. Rodman, of Fowler, is president; Scott Booe, of Fountain county, vice-president; J. W. Paris, of Attica, treasurer; Miss Linne Freeman, acting

corresponding secretary, and B. F. Dailey, of Oxford, chairman of Executive Board. In addition to the excellent work of District Evangelist H. C. Cassel, Bro. J. P. Ewing, State Evangelist, assisted Bro. Wm. Kraft, preacher in charge at Attica, in a series of meetings, with good results. Bro. J. C. Myers held a meeting with the Antioch, Hillsboro, and Ingersoll churches, resulting in a number of additions at each place. Bro. J. E. Steele formally opened the New Liberty Church, in Fountain county, with a revival resulting in thirty-five additions, and Bro. Ira J. Chase, Lieutenant-Governor of Indiana, held a successful meeting at Covington, Fountain county. The next district meeting will be held at Hillsboro, Fountain county, Wednesday, the 5th of June, beginning at 10 A. M.

HIRAM WOODS.

TENNESSEE.

MILLIGAN, April 20, 1889.—In consequence of my vacation from May 14th until September 1st, I shall be glad to correspond with churches wanting protracted meetings within the above-named time.

S. T. WILLIS.

PENNSYLVANIA.

CANTON, April 13, 1889.

To all whom it may concern:

WHEREAS, One William E. Brewer claims to have a letter signed by a former minister of this church, and also the elders, which letter he uses in order to preach; and

WHEREAS, His preaching brings a reproach upon this church, and also upon other churches of the Disciples; now, therefore, we wish to inform the brethren that we never gave him a letter authorizing him to preach in the name of this church, and that we do not recognize him as a minister of the gospel, neither is he recognized as such by other ministers of our brotherhood in this State.

GEO. W. GRIFFIN, Elders.
H. C. STONE,

MARYLAND.

WEST BEAVER CREEK, April 15, 1889.—Closed a series of meetings at Boonsboro recently, as a result of which eight were persuaded to obey the Lord. This town is pleasantly situated at the base of South Mountain, in a beautifully picturesque country, and it has been made historic by a battle fought here during the late war; when the building was taken for a hospital, in which many a Southern soldier, dying, found a quiet peace in its rear yard. The destruction and changes occasioned by this event were so great that the church since has been practically dead. It is beginning to come back to its original prosperity. There are other accessions to be gained, and the Sunday-school is large and flourishing. Much of this success is due to a few Disciples living in the neat, quiet, and peaceful town of Boonsboro.

W. S. HOYE.

OHIO.

MENTOR, April 16, 1889.—We closed a good meeting last week at Mentor, assisted by J. T. Underwood, of Perry, who did the preaching. The immediate results of the meeting were ten additions—nine by confession and baptism, and one excellent Christian lady from the Baptist Church. We confidently believe that the converts will prove a valuable addition to the church. Several of the number are young people who have already joined our Young People's Society of Christian Endeavor. Our Young People's Meeting will have new interest. We feel that the Lord has greatly blessed and encouraged us, and pray the good work to continue. During the meeting I circulated a few of our good tracts, which were instrumental in doing good. As an illustration of the efficiency of such work, I handed a lady, who was trying to live the Christian life outside the church, Bro. Matthew's tract, "Letters to a Pious Pseudo-baptist," Munnell's "Evidences of Pardon," and "Distinctive Peculiarities of the Disciples," by Tyler. She read them several times over, and told my wife before she made the "good confession" that she had been unable to free herself from their influence. She was thoroughly convinced and gladly obeyed. Those are excellent tracts to distribute, and when judiciously done, can not fail to do good.

A. J. SEVER.

ILLINOIS.

CLINTON, April 16, 1889.—The Christian Church, of Clinton, Ill., Wm. B. Young, pastor, have purchased a corner lot very near the public square, and the committee appointed are soliciting subscriptions to build a brick house of worship this summer. They aim at an \$8,000 house.

In the past week we have had several visits from the agents of H. H. Warner & Co., of Rochester, N. Y. He has been distributing advertising matter for the house. This house does the largest business of any house in its line in this country. Warner's Safe Remedies are known the world over.

The MISSIONARY WEEKLY will be sent on trial to new subscribers from now till January 1, 1890, for \$1.

In writing to Advertisers please mention the Missionary Weekly.

A Widow's Cry.

I will call myself the importunate widow, for I will not cease to cry for help until the sympathy of our people are aroused. You cannot do a more needed work for the promotion of our Master's cause than to assist us in Charleston, S. C., to secure a church. We are doing all that we can, but if you will just think one moment of the many difficulties that surround us, you will see that our endeavors (within ourselves) are almost (or altogether) in vain. There are a great many wealthy churches in Charleston, but none that bears our name. Would you not be glad to know that the first Christian church in Charleston was erected, and that you had contributed something towards it? I know you would; so now, my dear reader, do as our Delaware sister has done. She is the first and only one who has responded to our earnest plea; may the richest blessings of our dear Master rest upon her. She has done what she could. When you read her letter, determine at once to do what you can. In the name of my Master, I plead with you. We want to see Charleston won for the dear Savior. Come over and help us; send your preachers to visit us. We have no one to break unto us the pure bread of life, except occasional calls from our State Evangelist. What will you do? We would be glad to receive words of encouragement through the MISSIONARY from any one.

Please publish inclosed letter, as I prize it very much. My heart was made to rejoice when I received it.

MARY J. McCANTS.

94 America St., CHARLESTON, S. C.

McCLELLANDSVILLE, DEL.

Sister M. J. McCants.—Your plea for Charleston in the MISSIONARY WEEKLY touched me with sympathy. Though I am unable to do you much good, I will contribute a trifle, hoping many others will do far more. Well do I know the want of a house of worship in that city. I lived there two years, and felt the loss of a home in the church. At that time (during the war) I knew of only one there, besides myself, belonging to the Christian church. I am glad to hear there is a little band now, for we know what "little drops of water and little grains of sand" will do. We also know our Savior said, "Where two or three are gathered together in my name, there I am in their midst." Would that I could assist you to plead with the readers of the MISSIONARY WEEKLY for help to you. May God speed you in your efforts.

Your sister in Christ,
SALLIE D. SINGLES.

"Bible Things by Bible Names."

BY W. STAIRS.

If we would be proof against the things of sectarianism and leave it without excuse; if we would be true to the plea which is the apology for our existence, in fine, if we would have favor with God, our Father, we should call divine things by Scriptural names. Into nearly every city I enter I find on a certain church the inscription, "Christian Church, etc.," and it makes me sad. It is so in Connersville. I reject the expression Christian church:

1. Because it is not found in the New Testament. This is sufficient to condemn the expression. The Church of God is a divine institution, planted by a Divine Being, who had the right to give, not only its laws, but its name, who did give it its name, and who alone has the right to change its name if changed it needs to be. Why He did not call it "Christian Church" may not be our place, and certainly not our obligation to say; but it may be found in the following:

2. Because such an expression honors the body rather than the Head. When I say the expression Christian church honors the body rather than the Head, I do not speak philologically, but "after the manner of men." You pause with a friend before the above mentioned inscription, and say, what does that mean? and he answers, "that expression is the name given [self-given] to that body of religious people who call themselves Christians. That is the general explanation. You see the danger lurking. The ex-

pression Christian Church, which might philologically be correctly said to signify "Church of Christ," is generally understood to mean "Church of Christians." But who are "Christians?" Followers of Christ. Thus "Christian Church," then, means primarily, I speak as a man, Church of Christians, and, secondarily, Church of Christ—honoring the body rather than the Head. Were the expression "Church of God," or "The Church of God's Dear Son," the inscription placed upon "The Church of God," it would remove the above mentioned danger, and set people thinking about the probable meaning of "Presbyterian Church," "Methodist Church," etc. And this leads to my next reason for rejecting the expression:

3. Because it affords the sects an excuse for the names they use. Time was when the denominations called us the "Campbellite Church," but they are now perfectly willing to speak of "our church" as the "Christian Church." Why? Studying our claim of "calling Bible things by Bible names," they see we fail in this one thing, and they cry: "Eureka! they have the same authority for their name that we have for ours, but no Scriptural authority. If they are right we are right." Yesterday I reported the Lord's-day service of the saints to a daily paper of this town, and when I afterward picked up that paper to read it, I found that the publisher had taken the liberty of changing my Bible expression, for the Church of God to the expression "Christian Church." The paper is under the influence of sectarianism, and the reason for the change was, I believe, found in the rebuke that lay before the publisher on the written page. But he had an excuse in the unscriptural expression "Christian Church," which he found by assuming a scarcely justifiable prerogative. Thus by our laxity we have nothing to rebuke their unscriptural, anti-scriptural sectarian names. Oh, the danger of this mongrel language of Ashdod!

CONNERSVILLE, IND.

Nathanael's Faith.

As Philip was familiar with the Old Testament, he said to Nathanael: "We have found Him of whom Moses and the prophets did write, Jesus of Nazareth, the Son of Joseph." He was so fully convinced that Jesus was the Christ, that neither "Nazareth," or the "son of Joseph" was in the way of his faith. But "Nazareth" grated on the ear of Nathanael, and he asked, "Can any good thing come out of Nazareth?" Philip, with perfect confidence, said, "Come and see." When Jesus saw him coming, He remarked, "Behold an Israelite indeed, in whom there is no guile." It was a mystery to Nathanael how Jesus knew him when he had not seen him; and when he was told by the Savior that he saw him while he was under the fig tree, perhaps, praying for the coming of the Messiah, he immediately made a confession of his faith—"Thou art the Son of God." "Thou art the King of Israel." His faith was not doctrinal, but personal. He did not say, I believe these things, but I believe in this person—"Thou art the Son of God." While his faith increased in strength, yet it did not in genuineness. Jesus recognized it being as genuine when he said, "believest thou, etc.," and also added that he "would see greater things than these." He would see, in addition to His superhuman knowledge, wonderful displays of His divine power and human sympathy, for while He was "The Son of God," He was also "The Son of man"; "made like unto His brethren, that he might be a merciful and faithful high priest in all things pertaining unto God."

Nathanael not only believed the proposition that "Jesus is the Christ," but believed in Christ himself, which is a personal trust in a personal Savior. This is a faith that makes a Christian. When we add the opinions and speculations of men to our confession of faith, it gives us faith of a certain kind, and makes us Christians of a certain pattern. It is being Christians of a certain pattern, or more than Christians, that has divided the Church from the beginning. When some in the days of the apostles became Christians, they desired to show a special regard for Apollos, or Cephas or Paul in addition to

their love for Christ, and on account of this, wore their names. But Paul rebuked them, and asked, "Is Christ divided? Was Paul crucified for you?" and said further, "There is no other foundation any man can lay, than that which is laid, which is Jesus Christ."

Let us be satisfied with being Christians, and indicate this by wearing no other name than the name of Christ. It is this that will unite the divided Church.

Being free from all "guile," had much to do with Nathanael's immediate acceptance of Christ. He did not say that he had inherited certain views, and did not want to be disturbed in his religious opinions; but he was open to conviction, and when he saw sufficient evidence, believed. If all had the same disposition of mind, it would be an easy thing to preach the Gospel and lead souls to Christ. But, alas! how many there were to whom it was necessary to speak in parables, for they would not receive the truth no difference how plainly it was made known. Let us not be discouraged if the Gospel does not always find so ready an acceptance, for even under the preaching of Christ and His apostles—the best preaching mortals ever heard—"some believed and some believed not."

Georgia Items.

BY BAXTER GOLIGHTLY.

My last left me at Harmony Grove, Jackson county, in a meeting. The preaching, as I said, was done in the Presbyterian house of worship, which they kindly allowed us to use. Many of the members attending all the way through. I was truly glad to see the spirit of investigation manifest by the citizens. They said with seeming astonishment, why, that is as good doctrine as anyone can preach. Old Man, "they say," had informed them that we did not believe in the operation of the "Holy Spirit," change of heart, nor conversion. When I preached the first three sermons on conversion, Old Man, "they say," changed his tactics and said I was not preaching the doctrine like it used to be preached. Three or four of the most intelligent of the citizens said to me, I am truly glad, sir, you came here. I now understand the teachings of the Christian Church better than ever before, and I must say, sir, you are the worst slandered people on earth.

Our congregations were uniformly large and increased each evening. In delivering several of the sermons I used the blackboard. The work was copied by several, and is now doing work in my absence. Quite a number of the best people gave me an urgent invitation to return this summer and hold another meeting. I earnestly desire that I may have time to do so. I made my home principally with Bro. G. W. Gordon, who, with his wife and daughters, made my stay over one of the most pleasant periods in my ministerial life.

Yesterday I received a letter signed by thirty of the citizens of Lithonia, Ga., asking me to hold a meeting in that city. I will (D. V.) accept the invitation, and I now expect to begin there the third Sunday in May. So far as I know, not one of our preachers has ever preached in that town. Brethren of Georgia, pray for the Lord of the harvest to send laborers into the fields already white for the sickle. But remember that it is useless to pray for a thing for which you will not work. Brother preachers, all over the State, help me work up the brotherhood to a lively interest in State work. Calls are coming from every part of Georgia for help. The State Board is much in need of funds, and pledges with which to carry on the work. Brethren think of it. If each disciple in the State would give one postage stamp each week, we would by that, put six thousand dollars in the treasury. Oh, with that much money how many hearts to-day in the bondage of sin might be made free. Man may to-day without Christ, without hope and without God in the world, might be made to know Christ, whom to know aright is life everlasting. Brother preachers help me.

I am now with Bro. L. F. Jackson at New Hope, will go to Lawrenceville and begin a meeting Monday night in the Methodist Church. Four years ago I

was in this town and preached one time. If anyone else of our men has ever been there I have never heard of it. Pray for me that the word of God may have free cause and be glorified through the conversions of sinners to the Christ.

LAWRENCEVILLE, GA.

Our Union Meetings.

BY J. L. WINFIELD.

The Union Meeting at Roundtree Church, on the last, fifth, Lord's-day was not marked by a large number of delegates nor a large amount of funds. Out of the twenty congregations belonging to the Union only four were represented. The funds were deposited with the general treasurer, subject to order from the Dunn Mission. The collection on Lord's-day was given to the New Berne brethren to aid in the completion of the elegant house of worship in that prosperous city. We noticed the familiar face of His. S. R. Dixon, who is well and favorably known, among all the churches, as the driving wheel of the woman's mission work in the State. She pressed the claims of the sister's mission, and we are glad to know succeeded in interesting several ladies in her mission band. Bro. I. L. Chestnutt preached on Lord's-day and his effort was highly commended. Bro. Chestnutt is an able minister of the Word and should be giving his whole time to the work. The next Union assemblies with the church at Salem. Bro. J. T. Davis will discuss the theme: "Which is the most important mission point in the State after the Dunn mission."

With all kindness we feel constrained to say there is something woefully wrong in regard to the business of our Union meetings. The better element of the church will never be brought into active co-operation until these meetings are placed upon a stable and sensible platform. We must go to these Unions with something definite before us. If we select a mission point to build a church or have the gospel preached we should stick to that place until the work is proved a success or failure. Subjects covering our missionary enterprises should be thoroughly discussed at all the Unions and a concert of action should, by all means, be secured. If we have not concert of action, it would be better to cease work until we could work intelligently and for the glory of our divine Master. These Union Meetings can be made important auxiliaries in our missionary strides, provided they are properly organized and managed wisely and discretely. Let the Union at Salem be the beginning of an important era in our work. Let us go with determination to place the work upon such a basis as is compatible with our mission.

JOHNSON MILLS, N. C.

East Tennessee Notes.

BY J. D. BILLINGSLEY.

"Hatred is a passion full of misery; love an emotion full of joy."

Four added to the saved at Rockwood recently; 'tis a healthful sign when men and women obey God at regular appointments.

Some procrastinate until the "big meetin'" comes around, but, alas! it often comes too late.

"Now is the accepted time." No nation or person can rise to glory and renown upon the spoils of another. The spoils found in the camp of Mardonius, king of Persia, proved fatal to Greece by introducing luxury among them. "What is a man profited, if he shall gain the whole world, and lose his own soul?"

I have an appointment at Mars Hill, Rhea county, Tenn., for the fourth Lord's-day in April. So far as I know none of our brethren have ever visited this place. Sectarianism has a strong hold.

From the spoils of Mardonius' camp, one-tenth was consecrated to the gods; here pagan and idolatrous nations publicly confessed that all their expectations centre in the gods. Here is an example flashing from the darkness of heathenism that Christians would do well to follow. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." Reader, do you obey this injunction?

"The error of an hour may become the sorrow of a whole life."

We should use well each second, minute and hour; then life will have been well spent when we come to die. Methinks that the reflections of a misspent life will contribute largely to the condemnation of the damned.

Pythagoras had a wonderful influence over his followers; they revered his word, and to affirm the truth of anything, they would say: "The Master said it." Much more should the disciples of Jesus honor and reverence Him, and an end of all dispute should be, "The Master said it."

Man should not speak what he does not know to be true, and especially when the reputation or character of a friend or brother is likely to be destroyed thereby. "If sorrow could enter Heaven, or a sigh could be heard there, or a tear roll down the cheek of an angel, it would be for lost opportunities, for time spent in neglect of God which might have been spent for His glory." We can only honor God by serving Him with soul, mind, and body.

ROCKWOOD, TENN.

CHINESE MAXIMS.—The following selection of maxims, moral, political and philosophical, from the popular works the Chinese, show that the people of that country are not altogether the stupid dullards which they are generally represented to be. The well-pointed morals and acute observations these maxims contain not only bear testimony to the character of the Chinese mind, but forcibly exhibit that which is true and that which is good—whether in morality, philosophy, or national policy—are alike adapted to all nations and to all people.

The loftiest buildings arise from small accretions. The straightest trees are the first felled.

The people are the roots of the State; if the roots are flourishing the State will endure.

Life is a journey, and death a return home.

It is better to suffer an injury than to commit one. Causeless anger resembles waves without wind.

The wisest must in a thousand times be once mistaken; the most foolish in a thousand times must be once right.

Forbearance is attended with profit.

While silent consider your own faults, and while speaking spare those of others.

A discontented man is like a snake who would swallow an elephant.

The house wherein learning abounds will rise; that in which pleasure prevails will fall.

If men will have no care for the future, they will soon have sorrow for the past.

Kind feeling may be paid with kind feeling, but debts must be paid in hard cash.

To be fully fed and warmly clothed, and to dwell at ease, without learning, is little better than a bestial state.

Those above should not oppress those below, nor those below encroach on those above.

To persecute the unfortunate is like throwing stones on one fallen into a well.

When paths are constantly trodden they are kept clean, but when abandoned the weeds choke them up; so weeds choke the mind in the absence of employment.

Love of gains turns wise men into fools.

THE SKYLARK'S WONDERFUL SONG.

Birds of the wilderness, Blithesome and cumbersome.

—Hogg.

The wonder of the English skylark's song is its copiousness and sustained strength. There is no theme, no beginning or end, like most of our best bird-songs, but a perfect swarm of notes pouring out like bees from a hive. We have many more melodious songsters—the bobolink in the meadows, the vesper sparrow in the pastures, the purple finch in the groves, the winter wren, or any of the thrushes in the woods, or the wood wagtail.

But our birds all stop where the English skylark has only just begun. Away he goes on quivering wing, inflating his throat fuller and fuller, mounting and mounting, and turning to all points of the compass as if to embrace the whole landscape in his song, the notes still raining upon you as distinct as ever, after you have left him far behind. The lark sings long after other birds are silent—as if he had perpetual spring in his heart.—John Burroughs.

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Don't Get Caught

This spring with your blood full of impurities, your digestion impaired, your appetite poor, kidneys and liver torpid and whole system liable to be prostrated by disease—but get yourself into good condition, and ready for the changing and warmer weather, by taking Hood's Sarsaparilla. It stands unequalled for purifying the blood, giving an appetite, and for a general spring medicine.

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Sold every where. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, \$1. Prepared by the FORTY-SEVEN DRUG AND CHEMICAL CO., BOSTON, MASS. Send for "How to Cure Skin Diseases."

Relief in one minute, for all pains and weaknesses, in CUTICURA ANTI-PAIN PLESTER, the only pain-killing plaster. 25c.

In writing to Advertisers please mention the Missionary Weekly.

The Family Circle.

"Thar!"

Mr. Murchison was mowing on the ice. Several neighbors stood by watching his scythe, and laughing. Mr. Murchison was always doing something queer, they said; and now he was actually getting a winter crop of hay from his meadow. Near by stood his old white mare, blanketed and patient.

The fact was, the cold snap had come much earlier than usual, and had frozen the meadow before the second crop of grass was cut. The water in the swamp was lower than usual, and enough hay could be secured above the ice to "bed down" a cow for all winter.

"Say, fellows," chuckled Jim Sloan, an ugly, cowardly boy from the village, "just shy a rock at the old mare, and she'll go down on the ice like a load o' bricks!"

There was a laugh at the idea, and two or three of Jim's idle companions began digging in the frozen grounds with their heels for stones to throw.

"O, say!" cried a little fellow, who had heard the suggestion of cruel mischief, "I wouldn't do that! It might hurt the horse real bad."

"Re-al ba-ad," repeated Jim, mockingly. Then, with a change of tone, "You hush up, Bob White, or you'll get the rock instead of the mare."

For answer, Bob started on a run toward the farmer, who was striding on, making a broad swath in the thin grass.

The crowd of rude boys called after Bob angrily, and Jim, catching up a stone which he had rejected as too large to throw at the mare, sent it skimming over the ice at the retreating figure.

The stone reached its mark. It struck Bob on his right ankle, and brought him down like a nine-pin.

"Hi-yi!" screamed the boys on shore, derisively. Then they turned and ran with all their might. "Jim's crowd" was not popular in that quarter, and they noticed one or two stout men looking in their direction in an unpleasantly personal manner. In two minutes they were out of sight.

Bob struck his head on the ice as he went down, and lay still a moment, half stunned. Then he staggered to his feet, remembering his errand.

"Mr. Murchison!" he called; "Mr. Murchison!"

"Wal, what's up? Why, ye're hurt, ain't ye?"

"Not much, sir. The boys were going to stone your horse—O, they're gone!"

"What boys?"

Bob set his lips together. He was no tale-bearer, and now that the danger was over he had nothing to say about it.

"I guess I'll be going," he remarked, ending up with an involuntary moan, as a twinge of pain shot through his ankle.

"You come home with me," said the farmer, grimly, noticing a red spot on the ice near Bob's right foot. "My wife'll tie up your leg for ye, so't will be all right to-morrow."

On the way to Mr. Murchison's, in the rickety old wagon, Bob happened to glance up suddenly, and, to his dismay, surprised a tear in his companion's eye.

Mr. Murchison wiped it away hastily with a ragged sleeve. It was very cold, and he had no overcoat. Now, Bob's mother was not rich, but he never knew what it was to suffer for want of food or clothing.

"What's the matter, Mr. Murchison?" he asked, simply.

"O, nothin', nothin', boy; we're havin' a putty tight squeeze at home to get through the winter. Wife, she's poorly, and the two children, they're kind o' poorly, too. Like's not because they can't keep warm this weather. I'm warm enough now!"—and he turned a shiver into a kind of desperate laugh.

"Fact is," he went on after a minute, "I'm goin' to sell the mare to-morrow. Realy she's sold already, an' the man's comin' after her in the mornin', an' pay down fifteen dollars for her. That'll carry us along quite a spell. Ef we only had some wood now! But, somehow, I can't!"—he interrupted himself with a hollow cough that told its own story. "I was jest thinkin'," he concluded, "how unfort'nit 't would 'a' been if them boys had lamed the mare to-night. Thar ain't a dollar—no, not ten cents—in the house."

Half an hour later, Bob White said good-by to his friends, and, with his ankle nicely bandaged and already feeling better, he limped away toward the village.

Straight to a certain low, corner grocery he went, and entered the close atmosphere of the place without quailing. There, as he had expected, he found Jim Sloan and his cronies.

Their minds evidently were not easy; for they started nervously, and stared in silence, when they saw who the new-comer was. Perhaps the sheriff was at his heels no arrest them for assault!

But Bob's errand was quite different. Limping to where Jim sat on the dirty counter, his feet dangling over, he looked up into the rough fellow's hardened face with a bright smile, and confidently told the story, which included that of Mr. Murchison and his mare.

"I thought," he finished, "that perhaps we could help them somehow; they are so awfully cold, you know. I thought you could, perhaps."

Away down in Jim's heart there was a bit of manliness, of the true knighthood that sleeps or wakes in every man and boy. Into this corner Bob's sunny smile and touching story penetrated.

He leaped down from the counter, and straightened himself out.

"Come on, fellers!" said he, briefly. And they went into the forest, a mile away, where fallen limbs lay in all directions and cumbered the ground. The land was owned by rich men in a far-off city, and anybody who was strong could help himself to the refuse timber.

Astonishing sight—"Jim's crowd" carrying wood to the Murchison homestead! Still more—every lad of them, eight in all, sawing and splitting as if for life.

Before dark a big pile loomed up in the Murchison wood-shed, to that gentleman's speechless amazement. Away went the visitors, as silent as he. Next they returned to the grocery.

"Haul out yer cash," demanded the leader. "That's right—lemme see—a quarter—half—seventy-five—eighty-five—no, you don't, Bill. Gimme the whole, or—"

Bill sheepishly handed over the coin he had kept back, and gave a good-natured laugh.

"Five dollars and a half. H'm; guess we c'n git some sort of a coat." It being a country store, there was, of course, an assortment of clothes, including an overcoat, which the storekeeper consented to part with for five dollars. The remaining fifty cents Jim invested in five glasses of grape jelly, which he vaguely remembered was good for invalids.

The whole crowd, accompanied by the delighted Bob, marched to Mr. Murchison's house, deposited the coat and the jelly in Mrs. Murchison's arms, and turned away in dignified silence, broken only, on the way back to the village, by one word from Jim, as he left Bob for the night: "Thar?"—Willis Boyd Allen.

A Talk About Helen Keller.

BY B. BATCHELDER.

I think that many of you have heard of little Helen Keller, the child who is deaf, dumb, and blind. When she was nineteen months old she was deprived of these senses by a severe illness.

She was born in Tuscumbia, Alabama, on a large plantation. Here she lived happily with her dolls and her pets until she grew older when she longed to know what these and other objects were really like, and to be able to communicate with the people about her.

Yearning to express herself and to understand what was a complete mystery to her, she grew very unhappy and impatient. Her anxious father wrote to Mr. Anagnos, of the Perkins Institution in South Boston, Mass., to know if he could send a teacher to his poor little girl.

Mr. Anagnos was deeply interested in the case and sent a kind lady who had herself been partially blind and who had been in the habit of communicating with Laura Bridgeman. Miss Sullivan was to undertake the child's entire education, and thinking that it would be better, to have Helen as quiet as possible, she decided to occupy a small house on the grounds, attended by two servants.

She commenced by making friends with her little pupil. Any one who sees Helen will know

that this could not have been, a very difficult task, as she is a most affectionate child.

The first lesson was about a new doll. Helen soon learned the deaf and dumb alphabet with one hand, by means of various objects and gestures. An object was given to her, and then its name spelled out on the palm of her hand, so that she was taught to associate the said object with its correct name. She was delighted to find that everything could be indicated by given name.

You can find the alphabet in the back part of any large dictionary. Try it and see how this little girl was obliged to talk. She received the new ideas so eagerly that within a few months she made the most rapid progress, learning to understand and to spell correctly several hundred words.

She learned to recognize, by feeling of their hands and clothes, every one about her, and rarely did she forget an acquaintance or his name, which she would instantly spell out by her fingers. Helen once more played contentedly with other little girls and her playthings. She was now as blithe as any of the children. Indeed it would have been quite difficult to say which child was blind, so quickly she learned to take care of herself. She was able to play "tag," learning by the vibration of the ground which direction she must run, holding her arms out-stretched before her. She was almost unconscious of her misfortune; not knowing until recently she was different from other children.

Miss Sullivan now wished Helen to come North, and although Captain and Mrs. Keller were grieved to part with their little daughter, they sent her to South Boston, where she could have the advantage of studying in the Perkins Institution. Here she learned by the use of raised maps and books, which could not be procured at home.

Helen was bewildered when she found that so many others talked with their fingers as she did. She was told that they too were blind. This distressed her very much and she cried because they were unable to see the trees and the bright flowers, and all the beautiful things that her teacher had told her about, but not because she was not able to see them herself.

Helen was taught French. She had one advantage, that is, she did not have to pronounce it.

She was also taught Greek, for Mr. Anagnos, who is a Greek, took great pleasure in teaching her his language. Her mind is wonderfully brilliant. Just think how much she has learned in a year! Helen is only eight years old and has been studying a little over twelve months.

Perhaps it will give you a better idea of Helen if I write about her visit to us. When she arrived she felt us eagerly—our face, hands, and clothing. After this she knew each member of the family. She was delighted with the little children, kissing them or patting them from time to time. At lunch I asked her where baby sat. Every one rapped in turn on the table, but Helen only shook her head until the baby pounded away with her spoon, when she rapidly spelled "Alice." In the afternoon Rae and Chester were dancing the heel and toe polka. Helen wanted to dance, too. Remember, she could not see nor hear any music, but she sat down on the floor and felt their knees and followed the motions of their feet until she quite understood. Then with a happy smile she motioned Rae to try it with her, and in a few minutes she could keep time, prettily dancing as perfectly as any of the children.

One afternoon I took her to visit a little girl who had a pony cart. Helen felt of the pony, and then of the tiny cart, asking rapidly what it was and to whom it belonged, jumping excitedly all the time Miss Sullivan told her. Again she felt of them, until, finding the step, she clapped her hands delightedly and climbed into the cart. The reins were passed to her to hold, but as soon as she was told they were "to make pony go," she slapped them on the little Shetland's back with such energy that it was all the groom could do to quiet him again.

Our wee hostess had some rabbits to show us, so we followed her to their house. I put a little fellow in Helen's arms to cuddle. Later I gave her its mother, spelling "m-a-m-m-a." "Mam-

ma," she articulated immediately.

She is able to say both mamma and papa, as these two words are made by the lips only. Afterwards we visited the puppies. Helen was pleased, as they reminded her of hers at home in Alabama. She knows each of her own pups by name and can select them with ease from the litter. We gave her a little doll in pink. She was wild with joy, and on her fingers said, "What a beautiful doll for me." She can ask questions as rapidly as any child. Once two of my cousins came on horseback to see her. Helen was playing in the orchard with the others, but soon she came running toward us and was patting the horses. Coming in contact with my friend's riding shirt, she was puzzled, but she felt of it, asking with the other hand what it was. On being told that it was used when riding, she danced with pleasure at the idea and spelling my cousin's name at once. She had met her a short time two days before, and seemed to fancy her greatly. This, I think, was most remarkable, as my cousin did not dismount and of course Helen could not feel her face or hands, yet she knew her. I put Helen in the saddle afterwards and led the horse to the stable. She is always interested in everything that is shown or told her, grasping the ideas intelligently and expressing much delight when she understands perfectly. She prints neat, original letters, expressing her thoughts clearly. This is one of her favorite amusements.

Helen went back to her home in November. She said her uncle had promised her the smallest horse he could find, and that she was going to have a riding gown and ride very fast. She enjoyed her Northern visit very much, and learned very many interesting things which she wished to tell her mamma and papa.

To me it seems that this sweet little girl who is so happy and loving, having only the power to feel and smell and taste and thanking God for His blessings, should be a most charming lesson to us.

I am afraid that some of us are apt to take our gifts as a matter of course, are we not?—The Pansy.

A STORY ABOUT WENDELL PHILIPS.—The stories which float about town concerning distinguished people are sometimes true, of course, and sometimes false; but they often throw some light upon the opinion which the contemporaries had of them, or are amusing at the expense of being obviously false. A gentleman who knew them both recently repeated to me the following bit of dialogue as having been said to take place between Wendell Phillips and Thomas G. Appleton when they were young briefless barristers. He did not vouch for it, but he believed it to be genuine.

The fact that both Appleton and Phillips were looked upon as aristocrats prevented their having business, and one day Appleton asked his friend whether he had any clients.

"Not a client," was the reply. "How long," Appleton asked, "are you going to hold on? I'm getting pretty tired of it myself."

"I think I'll try it six months longer," Phillips is said to have answered, "and if I don't get a start by that time I shall take up a cause."

As a matter of fact, Mr. Phillips did take up a cause, as all the world knows, while Mr. Appleton became the most charming of dilettanti, but whether the choice of the former was the result of a determination so deliberate as this anecdote would imply, may well be doubted.—Book Buyer.

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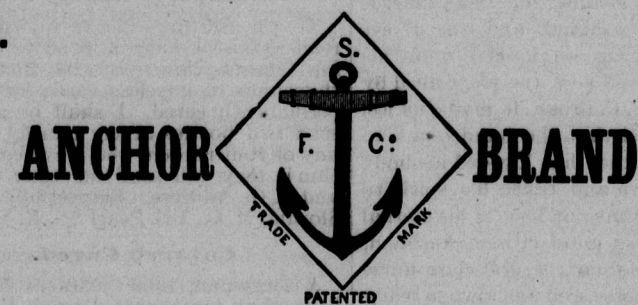
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DIED.

(DEATH NOTICES NOT EXCEEDING SEVENTY WORDS (or ten lines) are inserted free. Over cost is charged for every additional word; payment to accompany the notice. Persons requesting their notices to be printed in the paper should send them to the printer, should furnish them the necessary amount to forward with the same.)

Those sending obituary notices will please count the words and forward payment with notices.

Verses inadmissible.

Bro. R. H. Cross was born November 30th, 1839; was baptized December 12th, 1863, by that devoted servant of God, who served the Virginia brethren so long—G. W. Abell. He was married to Miss Mary A. Davis October 14th, 1875, and died of typhoid fever April 6th, 1889. Bro. Cross was a soldier during the late war, and received a severe wound in the Gettysburg fight, and was a prisoner thirteen months. Bro. Cross was a good Christian; a member of Independence Church, near Ashland, and one of her deacons; and as we looked upon his vacant office and saw the place filled by his brother, F. C. Cross, it made us feel sad, but we feel that the hand of a kind and loving Father has lowered his body into the grave and taken his spirit to Himself, and that our loss is his eternal gain. He was a good citizen, husband, father, and neighbor; a first-class nurse in time of sickness, and was always ready to serve his friends. He was a member of the "Royal Arcanum," by which his wife and five children will receive \$3,000, which will keep them above want for a time. May that same God who has taken him away, support and comfort the widow and fatherless children. They have our kindest sympathy.

E. R. PERRY.

Dr. A. G. Dulaney died at his residence, in Albemarle county, Va., on the 18th of March, 1889, in the seventieth year of his age. Dr. Dulaney was a prominent member of his community. For many years, perhaps forty at least, he had practiced medicine. At one time his practice was extensive and demanded constant labor. It is not improbable that the exposure and fatigue incident to his business made serious inroads upon his constitution, and resulted in bad health during the last years of his life. He was a useful man, was frequently consulted by his neighbors as to their business matters, and often represented them in pecuniary relations. For many years he had been a member of the Disciples' Church, and died in the faith. His wife survives him. A good friend, a kind neighbor, a faithful and affectionate husband, a useful citizen, he will be missed and mourned.

Married.

In the Baptist Church at Afton, Hanover county, Va., April 17th, at 8 P. M., Mr. J. W. Tignor and Miss Mattie Green, all of Hanover, Va. J. W. Bishop officiated. Missionary Union please copy.

At the residence of the bride's parents, April 18, 1889, by Z. Parker Richardson, Mr. Lawrence M. Hambleton and Miss Maria L. Talley; both of Louisa county, Va.

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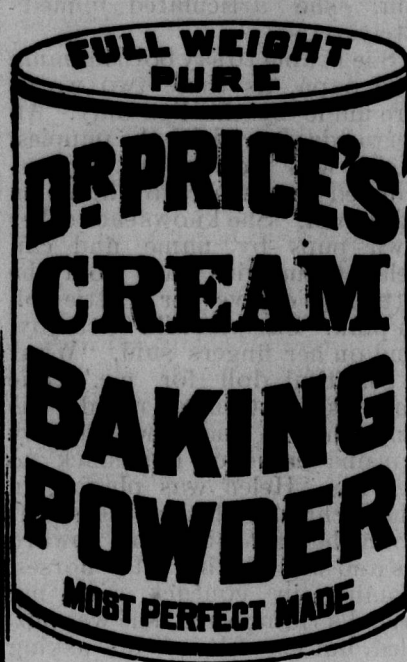
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RICHMOND, VA., APRIL 25, 1889.

Comments for the Week.

WHEAT.—Market dull.
Unless otherwise stated these quotations are wholesale prices. Orders filled from stores in small lots are charged extra

DARK TOBACCO—NEW.

	PRIMINGS	NOMINAL
Lugs, Common	1 00 to	
" Good	2 00 to	
" Fine	3 00 to	
Short Leaf, Common to Good	3 00 to 3 50	
" Good to Fine	4 00 to 4 50	
Long Leaf, Common to Good	4 50 to 5 00	
" Good to Fine	6 00 to 6 50	
Selections	to	

BRIGHT TOBACCO—MANUFACTURING.

Smokers—Common	4 50 to 5 00
" Medium	5 00 to 5 50
" Fine	10 00 to 12 00
Cutters—Common	10 00 to 12 00
" Medium	15 00 to 18 00
" Fine	20 00 to 25 00
Fancy	25 00 to 30 00
Fillers—Common	3 50 to 5 00
" Medium	5 00 to 6 00
" Good	8 00 to 10 00
" Fine	10 00 to 12 00
Wrappers—Common	15 00 to 20 00
" Medium	20 00 to 25 00
" Good	25 00 to 30 00
" Fine	30 00 to 40 00
Fancy	40 00 to 50 00
Wrappers, Mahogany—Common	12 00 to 15 00
" Medium	17 00 to 20 00
" Good	20 00 to 25 00
" Fine	32 00 to 35 00
Fancy	37 50 to 45 00

WHEAT.

No. 1 Longberry Red	1 04 to 1 05
" 2	1 02 to 1 03
" 1 Shortberry Red	1 02 to 1 03
" 2 Red	95 to 1 00
" 1 Mixed	1 04 to
Steamer	90 to 95
Rejected or damp	75 to 90

CORN.

No. 1 White Va.	45 to 46
" 2	44 to 45
" 2 Mixed	43 to 44
Steamer White	38 to 42
Steamer Mixed	38 to 42
Rejected	25 to 35

OATS.

Winter Oats	to
No. 2 White	32 to 33
" 1 Mixed	31 to 32
Rejected	29 to 30
Rye	52 to 55